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THE
Nonconformist and Independent.
THURSDAY, JULY 15, 1880.

THE PREMIER AND UNIVERSITY TESTS.

MR. ROUNDELL'S proposed removal of all clerical restrictions affecting headships or fellowships at Oxford and Cambridge is a logical and necessary outcome of the Universities Tests Act of 1871. It was abundantly clear that the opinion of the House was strongly in favour of the resolution he moved on Friday evening. Yet it is impossible to disapprove the moderation with which he refrained from pressing his motion to a division. In fact, the only question really at issue was whether the principle he contended for should be affirmed now, or whether the House should wait for the reports of the Commissions now sitting, with a view of accepting or amending their advice as to the mode of carrying it out. The reasons which determined Mr. ROUNDELL'S supporters in agreeing to the withdrawal of his resolution may have consisted partly in the force of Mr. GLADSTONE'S arguments; but we imagine there was far more weight in the manifest strength of the PREMIER'S personal wishes. A word or two on each of these reasons for delay is the only comment that the debate suggests.

The mover of the resolution laid down a sound and impregnable basis for his proposal when he showed the principle of the Tests Act to be this, "that the national Universities ought not to be the property of any particular Church or sect, but the property of the nation." And he truly added that this is a principle dear to the Liberal party. But, in strict accordance with the method of piecemeal reform, which is no less dear to English instincts, the Tests Act of 1871 made considerable reservations in the application of this principle. Certain sections of that Act carefully guarded existing provisions for religious instruction and worship according to the doctrines and rites of the Established Church; and fully to secure these provisions it was deemed necessary to preserve the clerical character of college headships, and also, to a considerable extent, of fellowships. During the last nine years, however, owing to the rapid growth of opinion in favour of religious equality, a strong feeling has arisen, not only amongst outsiders interested in such questions, but in academic circles themselves, that such an extensive reservation of privilege was utterly inconsistent with the main principle of the Act, that the Universities are not the *peculium* of the Church, but the glory of the nation. Mr. ROUNDELL gave an excessively mild expression to that feeling when he said that the provision for religious instruction did not necessarily involve the clerical character of those who are responsible for seeing that the instruction is given. Some of us would be inclined to go farther, and to maintain that whatever the clauses in question involved, if they meant that sectarian instruction is to be for ever provided for out of national funds, they cannot have a very long lease of life. However, under Tory rule, there was small chance of any relaxation of such restrictions. Yet such was the manifest tendency of public opinion that, when the Act of 1877 was passed, constituting the Commissions for the two Universities, it was impossible to avoid leaving to them, in concert with the several colleges, a considerable discretion in dealing with such questions. The statutes on which the Commissioners and the colleges may agree are to be laid before Parliament, and are not to come into effect without Parliamentary sanction. Hence, Mr. ROUNDELL anticipated the objection that it would be more respectful to the Commissioners to wait until these proposals were made. He urged, however, and manifestly with the sympathy of the House, that this is a national question, and that it ought not to be determined in any case by a casual majority in the several colleges. In his argument on the inexpediency of existing restrictions it is unnecessary to follow him. The only point our readers care for is, why the principle should not have been authoritatively declared now?

This principle has not been declared now simply because Mr. GLADSTONE was strongly averse to such a step. And though we are as much opposed to personal government under a Liberal as under a Tory ministry, yet we think that under present circumstances the reason is an amply sufficient one. It is not as though the PREMIER were opposed to the principle itself. Although he made no secret of his anxious desire to guard religious interests which he considers to be of vital importance, he intimated with equal plainness his substantial agreement with the arguments of Mr. ROUNDELL and Mr. STORY MASKELYNE. What he disputed was the expediency, or even the propriety, of issuing what would be practically an instruction from one branch of the Legislature to Commissioners in whose appointment with less definite instructions all three branches of the Legislature had concurred. The argument was ingenious, and to men who sought an excuse for avoiding a division would readily carry conviction. Yet, after all, it was not the argument, but, as we have said, simply the strength of Mr. GLADSTONE'S personal desire that determined the issue. And the occasion suggests some reflections very needful in the present condition of Parliamentary business, on the legitimate influence, in cases of the kind, of a minister who generally possesses the confidence of the country. We have always contended that it is wrong and unpatriotic, to commit the reason and conscience of the nation to the keeping of any man. It is quite inconsistent with any high form of democracy that one man should be allowed to decide the main principles to be adopted, or the great aims to be pursued by our national life. It is in fact the very essence of Imperialism. But when a man has been called to power, and almost compelled to assume it, because the heart of the nation passionately responds to the political principles and aims he represents; and when he is responsible for carrying out the national desire against the obstructive tactics of a determined minority, common justice to him, to say nothing of generous confidence, requires that his Parliamentary supporters should leave him a large discretion in matters of detail, and also in regard to the sequence of legislation. There is a conspicuous need of such considerations at the present moment. The progress of legislation has been seriously delayed already through facilities of obstruction provided by Liberal divisions for a watchful and eager Opposition. The frantic alarm of landlordism, sporting interests, and theological bigotry at prospects of Radical reform, the impracticability of Irish irreconcilables, and the nervousness of timid Liberals, have created difficulties which may well strain the powers even of Mr. GLADSTONE. But it is too soon for members of the majority to forget that the main purpose for which they were returned was to support a GLADSTONE Government, at least so long as it pursues the policy announced during the general election.

THE YORK CONVOCATION AND THE BURIALS BILL.

CLASS monopolies have generally been found to exert a demoralising influence upon the participants, but when intensified by sacerdotalism the effects seem to be well nigh fatal alike to discretion in counsel, wisdom in action, and judicious self-restraint in demeanour on the part of those whose unjust privileges are assailed. For two days the Burials Bill has formed the topic of excited debate in the ecclesiastical gathering known as the York Convocation. The Archbishop of York, in opening the proceedings, pointed out to the assembly that it was largely owing to the claims put forward of late years on the part of the State Church clergy—"to make a distinction between Dissenting and non-Dissenting dead by reading the whole of the Burial Service over one and only a part of it over the other," that the conviction had diffused itself throughout the nation, that the time for the abolition of a clerical monopoly of the graveyards had arrived. Referring to a notice given by the Rev. G. Body disclaiming "all responsibility as to any dishonour which may be done to Almighty God by the character of the worship which, in the event of the passing of this Bill, may hereafter be offered in our churchyards," the Archbishop laid bare the hypocrisy of this pretext. He told the objectors to their face that the fear of "noisy and disorderly funerals" had no appreciable influence upon the hostility which they manifested; and no one ventured to controvert that proposition. The Archdeacon of Lindisfarne and Canon Owen were for the sending forth by the assembly of a "solemn protest" against the proposed action of the Legislature — the Canon, to whom Nonconformists presented themselves in the figure of "burglars" trying to enter his domicile, expressing his hope that the Bill would be so mutilated in the House of Commons that it would be wrecked on its return to the House of Lords, and intimating at the same time his desire that a similar fate might overtake the Bills for relieving the agriculturists of England and Ireland from grievances which they find intolerable. Canon Tristram thought it necessary to amend the metaphor of Canon Owen; Nonconformists should, he thought, be rather compared to "banditti," with whom the clergy should bargain to see "how little" they would take. The Archdeacon of Craven had another pretty word to fling at this measure of reform—it was "confiscation"; but the Bishop of Manchester in vain asked, "What is the confiscation? I know of nothing that the Bill proposes to confiscate; the fees of the clergy and of the sexton are preserved, and not a yard of land is misappropriated or appropriated to any other purpose than the interment of the dead according to decent Christian service." The Bishop of Durham called attention to the fact that the Bill still "left the clergyman the guardian of the churchyard." Although not formally, he believed the Bill would practically relieve the clergy from the difficulties of their position. It was true that the Bill required "consultation with the friends" before an alternative service could be substituted, but "moral suasion might do a great deal," and, "if the friends were unreasonable, the clergy might feel sure that they could fall back on the support of their bishops. As long as the law was as it at present stood it was extremely difficult for the bishop to interfere; but with this license for services the support of the bishop became a far easier matter." As to the "thin end of the wedge" objection, Bishop Baring thought it had already done mischief enough without being imported into this question; "it had discrowned kings, it had ruined States, it had desolated churches." It resembled in its operation the watchword "Thorough," which "had brought to the scaffold not only itself, but others with it. The fact was that in more senses than one, 'Thorough' was apt to lose its head," an Episcopal joke which extracted laughter even from this irate assembly of clergy. The sugar-plum of jocosity served only as the introduction for the medicine of a piece of wholesome advice; the Bishop warned the clergy that, on a question of this sort, they were for the most part too apt to show "a narrowness, an exasperation, an extravagance which created an amount of antagonism in others that could hardly be over-rated," and advised them to make concession to the sentiment and feeling of the bulk of the nation, "or else they would be swept away." The rejection of this Bill would be followed by something which they would have much more cause to deplore. The Dean of York "knew they must give way," but advised the record of a protest that they gave way "not willingly, but because they were obliged"—a similar attitude, by the way, to that which the Sultan of Turkey is meditating in reply to the European demand for security of life and liberty to the victims of his misgovernment. The Bishop of Carlisle, after giving expression to his reluctance to make the concession, supported the measure because he believed it to be "the most favourable Bill under the circumstances that they were likely to have;" he wished his clerical brethren to take some comfort from the thought that "the power of the clergyman with regard to inscriptions upon tombstones, and the power of the Consistory Court of the diocese, if called into operation, all remained as they were." The Archdeacon of Chester proclaimed himself irreconcilable, and Canon Cundill announced that he would "vote for everything that was against the Bill"; the Low Church Bishop Ryle declared that against the Bill he "protested entirely," and could accept it only "as a man defeated and beaten in fair fight." The Dean of Durham and others gave their assent on the score of expediency; but Archdeacon Blunt, amidst the unsympathetic influences by which he was surrounded, had the nobleness to declare that his support was rendered from the conviction that "the principle of the Bill was a principle which commended itself to the truest Christian charity," and was followed by Dean Howson, who vindicated the measure as being founded on what was demanded by "natural justice." Refusing to accept the opportunity to which Dr. Fraser invited them, of making the needful concession with such "freedom, grace, and liberality" as would induce the conviction that "those had misunderstood the clergy who supposed them to be bigoted, or exclusive, or intolerant," the Dean of Durham's resolution recognising the "equity and moderation" of the Burials Bill was rejected, and the clerical assembly, by 35 to 16, while expressing thanks for all efforts to make the measure more clerical, resolved to crystallise their antipathy to this reform in a resolution which "solemnly protests against the changes to be effected by the Burials Bill now before Parliament in the settled purposes for which the consecrated churchyards of this country have been conveyed and dedicated to Almighty God." Future generations will be inclined to read with amazement, if not incredulity, this testimony as to the spirit which animated the ministers of a professedly Reformed Church in the last quarter of the nineteenth century of the Christian era.

The Government has put an end to all uncertainty in reference to the arrangements for the Census; a delusive return of "religious professions," which would allot to the Church as by law established the very large proportion of the population who attend no places of worship, is not to be included in the programme. Church defence champions are trading upon the ignorance of those who trust in them by representing this to be an indication that Nonconformists have overestimated their numbers, and the influence which radiates forth from the Free Churches in the formation of public opinion on subjects of national importance. If our opponents like to close their minds against the reception of conclusions, the evidence in support of which is sufficiently cogent, there is no reason why Nonconformists should meddle with their wilful attempts at self-deception. The day fixed for the enumeration of the people is the 3rd of April, 1881. Past experience will doubtless suggest such improved arrangements as will suffice to produce the tabulated statistics with less delay than was found requisite on the last occasion.

The Burials Bill is still testing the temper of the State clergy, and we can hardly congratulate them on the manner in which they pass the ordeal. A committee nominated by the Convocation of Canterbury has been busily employed in nibbling away at the Government measure, with a view to rendering it as valueless as possible. One of these attempts is related with charming *naïveté* in a report which has been presented by Canon GREGORY. "In Clause 5" we read, "they wished to reserve to the clergyman the 'offerings' as well as the 'fees' which he has received 'by custom' as well as 'by law;' the Bill making provision for the latter only and not for the former, whilst custom rules what the clergyman shall receive as much as law, and it is sometimes a matter of doubt what portion of the amount given is a legal 'fee' and what portion an 'offering.' To this amendment the House of Lords would not consent." After this, let those who can ascribe high-minded motives to these clerical hucksters who plead conscience as the bar to liberating the civil rights of Nonconformists from indefensible ecclesiastical restrictions. An

incumbents' petition in opposition to the Bill is now in course of preparation. On the other hand, some Liberal Members of Parliament having placed themselves in communication with the Government, in regard to the necessity of purging the Bill of the reactionary "amendments" which the Lords succeeded in grafting upon it, the PRIME MINISTER has, we learn, intimated his willingness to receive a deputation on the subject. Mr. S. LEIGHTON has given notice of his intention to submit to the House of Commons the following proposition on the order for the second reading of the Bill:—"That no alteration of the law of burial will afford a just settlement of the question which does not give to all HER MAJESTY'S subjects equal facilities for burials in all the graveyards in the country."

Stimulated by the votes of the Lords Spiritual on the Burials question, and possibly with a view to serving the temporary purpose of influencing those votes when the Bill, in an amended form, shall be returned from the House of Commons, an "Association for the Removal of the Bishops from the House of Lords" is announced, and adherents and donations are invited by two clerical secretaries and a clerical treasurer. The editor of the *Church Review* avows a decided change of opinion on the advantage to a spiritual institution of such representation. "We hope," he remarks, "that this conviction will gain ground, and that, whether as an accompaniment of Disestablishment or otherwise, it will be found best for the interests of the people of England that the bishops should be relieved of attendance in Parliament, so as to be able to devote their time to working *for* the Church in their respective dioceses, rather than against her in an atmosphere of worldliness and expediency."

The Romanist doctrine as to the worship of a Wafer-God is flourishing luxuriantly under the protecting influences of a professedly Protestant Church. Mr. G. R. KNOTT, writing in the *Church Review*, calls for special "Masses of reparation" in respect of "the Shoreditch sacrilege." We last week published the facts of the case, and commenting upon these, the *Rock* remarks:—"That which comes out most prominently is the offer of the vicar not to institute proceedings if only Mr. BLACKHALL would return the broken fragment of the wafer. It may thus be seen that his pious regard for a piece of paste, to which the vicar attributed the attributes of Deity, operated mainly, if not exclusively, in his taking legal proceedings against his parishioner. It was not Mr. BLACKHALL'S crying out in the church that led to his being summoned. No; it was his refusal to give up the fragment of the wafer. And for this the magistrate has fined him £5." Mr. KNOTT thus moans over the loss of this broken wafer: "The Blessed Sacrament has been carried away, and none can say how far the horrors of the way of the Cross may not even now be being mystically repeated." It is difficult to realise the density of the superstition which could dictate such a sentence as this; but it needs little acumen to discover the desire of the writer to invoke physical force, legal or illegal, in support of this baneful fiction. "Before the Reformation," he suggestively remarks, "such an act as this would have called forth the indignation of all England." Whatever may be said as to continuity, it is pleasant to find that the Reformation is still an episode which the sacerdotalists find it impossible altogether to ignore.

The *Record* is beginning to avow anxiety as to the attempts which are being made to galvanise Convocation. Commenting on the address presented to the QUEEN, and which is characterised as one of "studied reserve," the writer says:—"We speak under correction, but we are not aware that anything beyond its own and the Royal assent are necessary to render valid a reform of Convocation. And if so, this address is of great and pressing importance. We may be saddled, before we know where we are, with a reformed Convocation, which will then be able to say, with more show of truth, but without any more reality than at present, We are the voice of the Church. It is high time that Evangelical men should be astir and united on this subject." Unfortunately our Low Church contemporary has been in the habit periodically of making such announcements, but when the trumpet does give a certain sound, there is no army of Evangelical clergy who manifest a disposition to prepare themselves in earnest for the battle. When the change becomes a *fait accompli*, the *Record* will content itself with an argument proving, by some subtle process, that the dreaded step in advance on the part of the Ritualists is a victory for which Evangelicals should engage in songs of triumph!

The formal announcement has been made of what was already known, that Exeter Hall has been secured as the head-quarters of the Young Men's Christian Association, through the munificence of six wealthy gentlemen, at a cost of £25,000, and will continue to be at the service of the great religious and philanthropic societies with which its traditions are associated. We can hardly believe the current report that one of the gentlemen who has contributed £5,000 made it a condition of his grant that the hall should not be used for musical purposes. If so, there is no prospect that the Sacred Harmonic Society will renew its life at Exeter Hall; and there has been as much weakness on the one side in yielding to such a demand as there has been intolerance on the other in imposing it. The new proprietors of Exeter Hall propose to widen the approaches and adopt other improvements, at a cost of £16,000. One-half of this sum has been subscribed, and for the other an appeal is made to the public. The trustees would be more likely, we think, to ensure a favourable response if satisfactory explanations were given on the above point and on other matters of interest relative to Exeter Hall.

Correspondence.

THE EDUCATION PROBLEM.—THE "FOURTH SCHEDULE."

To the Editor of the Nonconformist and Independent.

SIR,—The opposition which has been recently brought against what is known as the "Fourth Schedule" of the Code of Education is, we are told by its promoters, to be renewed. Probably even this Session, short and preoccupied as is its time, will not be allowed to pass without such a debate on the subject in the House of Commons as has been raised by Lord Norton in the Upper House. Before offering a few observations on the nature of this opposition, and what I venture to think is its unreasonableness, I will explain briefly what is meant by the "Fourth Schedule."

The instruction prescribed by the Education Department may be divided into three parts:—

1. The elementary arts of reading, writing, and arithmetic.
2. Grammar, history, geography, and (for girls) needlework.
3. Specific or extra subjects.

These specific subjects are included in what is known as the Fourth Schedule, and are as follows:—English literature, mathematics, Latin, French, German, mechanics, animal physiology, physical geography, botany, and (for girls) domestic economy. Of this list not more than two can be taken by any scholar, unless he has passed the Sixth Standard. Instruction in these is optional. But no payment is made for proficiency in them, *if less than three-fourths of the school have passed in the lower subjects*. This disposes of one objection brought against these higher subjects, viz., that a few clever boys are crammed at the expense of the dull ones. No teacher would venture to occupy his time and devote his attention to them unless he were sure that the lower classes of his school were thoroughly grounded in the elementary work.

It is the wish of Lord Norton, of the National Society, and of the General Association of Church School Managers, that this schedule should be struck out of the Code, and that henceforth elementary education should be confined to the three R's, and to such information as can be imparted by reading lessons and conversation. Lord Norton is anxious we should believe that this is done in the interests of popular education, and that it is not "a retrograde step." I look upon it as a most insidious attack upon the Education Act of 1870. Lord Norton's friends, the memorialists, have never been distinguished as the supporters of School Boards. On the contrary, it is well known there is no measure they more cordially hate—not even the present Burials Bill. Their object is to lower the standard of education in the Board schools, and to get, if possible, what they call the secondary education of the people into their own hands. There would be some show of reason, perhaps, in this somewhat arbitrary distinction between primary and secondary instruction, if secondary schools were established to which children could pass from the primary schools. But as there are no such schools, the proposal to strike out the Fourth Schedule is one to deprive the children of the poorer classes of instruction which they value, and which will be of great service to them in after life.

But we are told that this is "middle-class education," and as such it should not be paid for out of the rates. As to these social distinctions, I contend they ought to cease in matters that belong to education. We should not allow that there ought to be—though, alas! there is—a middle-class morality and a working-class morality; morality should characterise every class, and every class alike. So with education. It should be within the reach of all, and its possession would be the true social equality. Inequalities of wealth and rank and employments would still continue. Readers of Boswell's "Johnson" may remember the force with which the Doctor insisted on this view. "When everybody learns to read and write," said he, concluding an argument too long to quote, "it is no longer a distinction. A man who has a laced waistcoat is too fine a man to work; but if everybody had laced waistcoats, we should have people working in laced waistcoats."

The plea that these subjects ought not to be paid for out of public funds, is one that has force for many Liberal politicians, and others who are the friends of popular education. There must be many amongst your readers, Sir, old workers in the cause of voluntary schools, who consented very reluctantly to Mr. Forster's Bill ten years ago. Reluctantly, because on principle they objected to State provision for education as well as for religion. They consented, however, because they could not resist the demand for schools, which voluntaryism could not supply. Such persons may be induced to join with Lord Norton and the Duke of Richmond in saying that these subjects should not be taught, or if taught, that they must be paid for by higher school fees. I appeal to them to do nothing of the kind, but to act justly and fairly by the Education Act as a part of the Liberal programme; and to deal generously towards the people whose children are being trained in the schools. It is not more inconsistent with their principle to teach Latin than English, algebra than arithmetic. Having granted primary instruction at all, they will surely not so narrow the word down as to make it almost unmeaning. The advantage of primary instruction may be said to have only begun when a child can read with ease and intelligence such passages from English literature as are included in this Fourth Schedule. And, in the case of boys, may be added the technical advantages of such subjects as mechanics, practical geometry, algebra, or Latin.

There may come a time when, owing to the early and regular attendance of the children, a standard of instruction will be reached which will render a division of labour necessary, and a reconsideration of the amount of grants payable from the Imperial exchequer. But assuredly that time is far distant, and the demand for the reduction of the grant for instruction most premature. The burden upon "the poorer class of ratepayers in large towns . . . to provide an education which shall fit a boy for a university," is at present a very tolerable weight. So far as the poorer ratepayer is concerned, the Fourth Schedule is an advantage to him, since the higher the grant earned by the scholars, the less will the rates be needed for the maintenance of the school. Among the many groundless charges brought against the School Board, there is not to be found a greater sham than that of over-education. I could bring abundant evidence from the schools under the London Board of the backward state of the scholars. Two years ago one of Her Majesty's inspectors reported as follows: "Nearly a quarter of the children taught in juvenile schools are doing the work more properly belonging to the first class of an infant school." One of the Board's inspectors writes under date of Nov., 1879: "Only 16.5 per cent. of the children receive instruction in specific subjects; the remainder, 83.5 per cent., being taught merely the three R's; and in the case of those above Standard I., a few simple facts relating to geography and grammar. The efforts of our teachers are mainly concentrated upon the three fundamental subjects. The time at the disposal of the teachers for fancy subjects is so short, and the material they have to work upon is so raw, that they are never able to approach the fictitious standard which is dangled triumphantly before the eyes of our pinched ratepayers by persons who are wilfully ignorant of the true character of the work done in our schools." These remarks refer to two only of the ten divisions in London, but they apply very generally to the whole.

I am yours, MARK WILKS.

THE SUCCESS OF CHRISTIAN MISSIONS IN SOUTH INDIA AND CEYLON.

To the Editor of the Nonconformist and Independent.

SIR,—While great prominence has been given to some mission fields during the May Meetings, it grieves and surprises me much that so little has been given to India. Why should the claims of this great country not be brought forward more prominently, and why should "Indian Missions" be less popular with the English people than some other fields, I cannot understand. India, with its teeming millions of men, women, and children; with its hoary civilisation and stupendous systems of superstitions, hedged round and guarded by the mighty power of caste, is the grandest field in the world for missionary enterprise. And when we consider that its teeming millions are our fellow-subjects, governed by our Queen, and belonging to the same Aryan stock as ourselves, India ought to be made the chief mission-field of English societies. It is true it is a hard field, but is not this one of the most powerful arguments for cultivating it more efficiently? It is also true that the *results* of Indian missions are, *apparently*, less in proportion to the expenditure of men and money than those of some other fields. Be it so: and I would still maintain, on the principle that "charity should begin at home," that our fellow-subjects in India have the *first* claim on English Christians. There are strong grounds, however, to conclude that the results of Indian missions are *really* as great as, if not greater than, those of other countries; especially when the vastness of the field, the fewness of the labourers, the character of the people, and the unparalleled obstacles in the way of the progress of the Gospel, are taken into consideration. Indian missions are not much more than half a century old, and yet the great Hindoo reformer, Baboo Keshub Chunder Sen, can, with truth, address his countrymen in these words:—

> The advancing surges of a mighty revolution are encompassing the land, and in the name of Christ strange innovations and reforms are penetrating the very core of India's heart. . . . You must not think, my countrymen, that any secular power, however formidable, has conquered and holds this great country. . . . No, if you wish to secure the attachment and allegiance of India, it must be through spiritual influence and moral suasion. And such, indeed, has been the case in India. Gentlemen, you cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power—need I tell you?—is Christ. England has sent out a tremendous moral force, in the life and character of that mighty Prophet, to conquer and hold this vast Empire. None but Jesus, none but Jesus, none but Jesus, ever deserved this bright, this precious diadem, India; and Jesus shall have it. . . . It is not the British army, I say again, that deserves any honour for conquering India. If to any army appertains the honour of holding India for England, that army is the army of Christian missionaries, headed by their valiant chief, their incomparable Captain, Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found, and will continue to find, a deep soil in the gratitude of our countrymen. Therefore it is needless, perfectly superfluous for me to bestow any eulogium upon such devoted friends and tried benefactors of our country. They have brought into us Christ. They have given us the high code of Christian ethics, and their teachings and examples have secretly influenced and won thousands of non-Christian Hindus. Let England know that, thanks to the noble band of Christian ambassadors sent by her, she has already succeeded in planting His banners in the heart of the nation. God's blessing and India's gratitude will for ever belong to men such as these, men of character, men of faith, men who, in many instances, have been found ready to sacrifice even their lives for the sake of being witnesses to the truth.

And Sir Richard Temple, than whom no man knows India better, stated lately in a large meeting at Oxford, "It is sometimes said that Christian missionaries are not now effecting such results as have been achieved in the past. But this is not the case. Christian missions are producing excellent political effects, and making

favourable impression upon the native mind. More good is done in India by the example of missionaries than by our skilful administration of the country. We have already many thousands of Christian converts even in the newly-acquired provinces, while in the older they are reckoned by hundreds of thousands. Great results have lately been obtained in certain parts of the country, but chiefly among the lower classes. It must be confessed that among the higher classes far less has been done. Yet in the great centres English education is shaking Hindoo faith to its foundations."

But we are not confined to testimonies like these, however valuable. We have the more definite and reliable testimony of facts and figures which enable us to estimate more accurately the results already achieved, and the rapidity with which the truths of Christianity are spreading through India and influencing all classes.

In June last year a conference of missionaries was held at Bangalore, attended by more than a hundred missionaries, the representatives of all Protestant missionary societies, except the "Society for the Propagation of the Gospel in Foreign Parts." The papers read at that conference on various subjects connected with the evangelisation of India, and the discussions on the same, as well as a number of "historical papers," giving a sketch of the establishment and progress of each mission during the last twenty years, have been published in two vols. Towards the end of 1858 a similar conference was held at Ootacamund, when the progress made by every Protestant society labouring in South India and Ceylon from the commencement of its work down to that date was published. The report of the Bangalore conference shows the progress made, as far as figures can do so, from that date to the end of 1878, and the result is most encouraging, for it is evident that Christianity is spreading in South India and Ceylon at a rate that was little imagined by those who laboured in the field. The statistics show that the number of baptized Christians has increased from 61,937 in 1857, to 201,180 in 1878; the number of unbaptized adherents from 32,828 to 127,519, and the total number of both baptized and catechumens from 94,765 to 328,699; or, in other words, the number of both baptized and catechumens has increased more than three-fold during the last twenty years. The statistics show that the increase grows in power and rapidity every year, so that the increase during the last decade is very much greater than during the first; and during the last half of the last decade than during the first. The 94,765 of 1857 had grown in 1861 to 125,000, in 1871 to 192,000, and in 1878 to 328,699—*i.e.*, the increase has nearly doubled during the last ten years. The number of communicants is 59,941, or an increase nearly fourfold during the last twenty years. The 328,699 Protestant Christians now in South India and Ceylon form nearly *one per cent.* of the whole population, and if the one million claimed by the Roman Catholics, and the 300,000 Syrian Christians be added, the proportion will be nearly *five per cent.*

The number of foreign missionaries has only increased from 229 to 298 during the last twenty years; but the number of native ordained agents has increased from fifty-two in 1857, to 298 in 1878. The sum contributed by native Christians towards religious and charitable purposes in 1878 amounts to £10,158 12s. This is a great fact, and proves beyond a doubt that the Christianity of the natives is not a mere empty profession, but a living principle influencing their actions.

The number of boys in Mission Anglo-vernacular schools has increased from 6,327 in 1857, to 20,961 in 1878; and in vernacular schools from 29,768 to 56,080. The number of girls has increased from 9,754 to 28,088 in 1878.

In 1871 the Allahabad Missionary Conference collected and published very carefully-prepared statistics of all missions throughout India and Ceylon; and the result showed that there were then 224,161 native Protestant Christians in *all India*. Seven years after, however, the statistics of the Bangalore Conference show that there are 328,699 in South India and Ceylon *alone*. There were then 226 native ordained agents, and 52,813 communicants in *all* India and Ceylon. Now, there are 298 native ordained agents, and 59,941 communications in South India and Ceylon *alone*. In 1871 the sum contributed by *all* the native Christians of India and Ceylon was £8,512 2s.; but in 1878 the native Christians of South India and Ceylon *alone* contributed £10,158 12s.

In conclusion, I add statistics showing the progress made by the London Missionary Society in South India during the last twenty years; for I presume that most readers of the *Nonconformist and Independent* are more especially interested in the operations of that society. The number of foreign missionaries in 1857 was 26, and one native ordained agent, and in 1878 31 and 24 respectively. The number of communicants in 1857 was 1,360, and in 1878 4,408. The number of baptized persons, including communicants, was 4,908, and in 1878 18,708; and of unbaptized adherents 14,984 and 30,652 respectively. The 19,892 baptized persons and catechumens of 1857 had increased to 49,360 in 1878—*i.e.*, the increase has been nearly threefold during the last twenty years. The number of boys in Anglo-vernacular schools, in 1857, was 1,018, and in 1878, 2,701; and in vernacular schools 8,489, and 7,574 respectively. The number of girls has increased from 2,276 in 1857, to 3,462 in 1878. The contributions of all native Christians in connection with the London Missionary Society in South India amounted in 1857 to £351, and in 1878 to £1,447 2s. 2d.

These facts and figures show plainly that the Gospel is rapidly spreading in India, and gradually bringing its teeming millions under the influence of Christ. We who are on the field, and well acquainted with its hardness and the difficulties which Hindoos have to encounter when embracing Christianity, look hopefully to the future. And, oh! that these facts and figures would re-enkindle in the hearts of many English Christians the old enthusiasm in behalf of Indian missions which was manifested twenty years ago.

Yours truly,
MAURICE PHILLIPS, L.M.S.

Salem, June 16, 1880.

MARRIAGE BILLS.

To the Editor of the Nonconformist and Independent.

SIR,—No one, so far as I have seen, has called attention to the fact that Mr. Blennerhassett, whose Bill for amending the law of marriage was last year keenly criticised in your columns, has this Session split his measure into three; so that he seeks to pass three Bills, instead of one. And they all stand for a second reading on Wednesday next, the 21st inst.

I am aware that, as Government orders will now have precedence over all others on Wednesdays, there is no chance of securing a discussion of these Bills on that day, and, probably, at no other time during what yet remains of the Session. If, however, no one is on the alert to prevent it, there is nothing to prevent Mr. Blennerhassett quietly slipping them through—as Mr. Marten did his insidious little Burials Bill. At any rate, this is true of two out of the three measures; as only one of them is at present "blocked" by a hostile notice.

Why Mr. Blennerhassett, who represents an Irish constituency, should be so anxious to amend the marriage laws of England, and why he should have brought in these Bills without consulting any of the public bodies most interested in them, must be left to conjecture. My own belief is that he is acting mainly in the interest of Roman Catholicism and of its nearest of kin, High Anglicanism.

The Bill to allow the clergy to refuse to marry persons who have been divorced, and even to refuse the use of churches for such marriages, is a concession to the growing spirit of clericalism, which insists that the clergy may regard, or disregard, the law at their own pleasure. So, too, is the second Bill, for extending the hours within which persons may marry from twelve to six o'clock; for it permits the clergy to refuse to perform the service after twelve, if they think fit.

As for the Bill to enable Dissenting ministers to marry persons without the attendance of the Registrar, and to act as Registrars themselves, its provisions are so curiously opposed to the traditions of Protestant Nonconformists as to suggest the idea that it has been prepared by a draughtsman who knows very little about them. One would have supposed that anybody wishing to serve Nonconformists in this matter would have acted in concert with those who understand their feelings and wishes; but, so far as I am aware, Mr. Blennerhassett's proposals have neither been submitted to, nor approved by, them. Indeed, they have, I think, received too little notice at their hands.

Your obedient servant,
July 14. BENEDICT.

[An able, useful, and searching analysis of these Bills, with the necessary criticism, as prepared by the Parliamentary Committee of the Deputies of the Three Denominations, is given in another column, and we hope it will be regarded by such of our readers as are interested in the subject as conclusive. So far as the matter affects Nonconformists, it seems to us that, after the adverse opinions by public bodies and others, who have some claim to represent them, Mr. Blennerhassett's reintroduction of his Bills in a new Session savours of impertinence, and suggests that they are intended as a bribe to certain parties to acquiesce in the other two High Church measures; for, if Dissenting ministers were to become Registrars, the clergy would, of course, be able to retain such positions. We hope we have now heard the last of Mr. Blennerhassett's legislative abortions.—ED. *N. and I.*]

THE NEW EDUCATION BILL.

To the Editor of the Nonconformist and Independent.

SIR,—Lord Spencer's Educational Bill, if passed, will bolster up denominational schools. A ratepayers' clause was inserted in Lord Sandon's Act of 1876 which made the Act inoperative, unless the ratepayers sanctioned bye-laws. This, from a purely educational point, certainly was a defect, but it was done to satisfy Nonconformists. What will be the effect of this new Act, read a second time in the House of Lords, without a division, on Monday last? It will make the attendance of children compulsory without the voice of the ratepayer, and force children into schools over which the moving spirit—school attendance committees—have no control. As a member of a school attendance committee, I maintain there should be a certain amount of control over the management of these denominational schools to the extent of the compulsion exerted, that is, that every school attendance committee should be represented on the board of management. Could not a clause be inserted before the Bill passes the House of Commons?

Yours truly,
Gosport. J. WM. BLAKE.

[We fear the suggestion of our correspondent is impracticable. Each school that receives public money has, or ought to have, a conscience clause, which makes it in theory a public elementary school. The most equitable arrangement would be universal School Board districts, to which all schools, denominational and otherwise, should be affiliated. But in the present state of things that would be impracticable. It is to a great extent a question of expense. The late Parliament was eager to utilise the existing national schools, and accepted Lord Sandon's Bill, which cannot now be repealed. But the idea of outsiders being represented on the boards of management of these schools is not, so far as we can see, feasible.—ED. *N. and I.*]

DEFOE CHURCH, TOOTING.

To the Editor of the Nonconformist and Independent.

SIR,—As Mr. Thomas has thought fit to substitute abuse for argument, I must decline to carry on the controversy. Angry discussion is not necessary, and does not contribute to the discovery of truth. I have as clearly proved that the people resolved to erect a house for the minister during the pastorate of Mr. Waraker, and actually took steps to obtain some £200 for that purpose, as Mr. Thomas has proved that they resolved to erect a house in his ministry, and collected about £30 for that purpose, and about £20 after a sermon by Mr. Spurgeon, making altogether £36 13s. 4d. But to prove and to convince are two very different things. I have done arguing with Mr. Thomas—I hope, for ever; but I venture to affirm that no person acquainted with the elements of logic will believe, for one moment, that Mr. Thomas has proved the negative which he offered to prove.

Yours very truly, WILLIAM ANDERSON.

Defoe Manse, July 13, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—As one of the oldest Congregational ministers of Surrey, and knowing possibly more of the past and present history of the Congregational church at Tooting than most of its neighbouring ministers, I cannot help expressing my surprise at the reflections cast by Mr. Anderson upon his three former deacons—Messrs. Medcalf, Hunt, and Dodd.

Residing at Tooting for several years during the early part of my ministerial work at Sutton, until the circumstances of the Congregational church in that place justified my removal there—that is to say, from before the close of the pastorate of Mr. Waraker, to almost the close of that of Mr. Thomas—I had the opportunity of becoming well acquainted with those gentlemen, the "once deacons;" and I therefore feel that I am in a position fully to *confirm* the testimony of Mr. Thomas to their personal and official character. To have known them is to respect them, and the best that I could say would not be too good.

Mr. Anderson is pleased to speak of them as "meddling men, who once were deacons and failed." "Meddling men," I never knew them as such. Certainly they have been recently "meddling" from the purest motives, for the well-being of the church to which they were so long attached—"meddling" with Mr. Anderson's strange attempt to transfer the interests of that church to the Presbyterian body. Yes, in this, they have been "meddling," but then, while in some circumstances meddling may be a great and grievous sin, in other circumstances it may be a great and solemn duty, and I consider that the circumstances in which the church at Tooting has been placed are just *such* circumstances, and that, therefore, these good men have therein been faithfully doing the will of the Master; but as to "meddling" in the sense in which Mr. Anderson would have us understand the term, I utterly deny it, and therefore declare this part of the imputation altogether false!

But Mr. Anderson would have us also understand that as *deacons* they have "*failed*." "Failed!"—yes, they failed to see the fitness of Mr. Anderson for his position, and left his ministry. "Failed!"—yes, they failed to sympathise with the existing state of things; but upon that state of things, I fear, God would have written "Ichabod," and man might have written "sham"! but as to the working out of church plans and organisations they certainly *did not fail*—no, nor did they fail when Mr. Anderson fell into great trouble, but gave him earnestly the helping hand and lifted him up. And well would it have been both for the church and himself if he had taken the advice, which they and some of his ministerial brethren gave him on that memorable occasion.

I cannot see, then, how in any right and just sense these gentlemen can be regarded as "meddling men who as deacons have failed." In their *world life* they have ever been men of highest honour and integrity, and in their *church life*, and especially in their position of church officers, all that a minister could wish—all that a church could require. They had a good report of all men "without," and lived in the happiest fellowship with the people and their pastor. It has ever been to me one of the "*mysteries*" that the state of peace and prosperity then existing should be suffered to be broken up and reduced to a state of sad desolation—desolation enough to humble and well-nigh to crush! But so it has been, so it is; the reason "why" I would leave to Him, who in all things judges righteous judgment.

As to the main points at issue, from which Mr. Anderson seems so anxious to divert attention—that is to say, the *extension* of the church property and the newly-erected manse in order to their *transfer*—I have only to say that, how any one, now wishing to be considered a Presbyterian minister, can retain that which, he himself knows, notwithstanding some certain expressions in the trust deed in relation to the chapel and its endowments, &c., has, for long, long years been regarded as the property of the Independents and Congregationalists only, I cannot understand, except in one way, which I should be grieved to impute to any one holding the Christian ministry. And to the manse property the remark applies with no less force, for being built by moneys raised almost exclusively by Congregationalists, Congregational property it must be. Where then can be even the shadow of a right to hold it by a professedly Presbyterian minister?

I may just add that I and others having seen Mr. Thomas's last letter in your paper, consider it very appropriate and conclusive. And what if Mr. Thomas, in his former correspondence, has expressed himself strongly at times? Have not the circumstances of the case and his relation to them justified it? And what if the good gentlemen, "once deacons," have made some trifling mistakes, do those mistakes affect the main questions at all—the question of holding, and the right of transfer?

I could have wished that these remarks had followed immediately upon Mr. Thomas's, especially in relation to Mr. Anderson's unjust imputation upon Messrs. Medcalf, Hunt, and Dodd; but coming now, I trust what I have stated will be taken as confirmatory of Mr. Thomas's testimony that they are *not*, and *never* were, "meddling men who were once deacons and failed."

Begging pardon for so lengthy a communication, believe me, Dear Sir, yours very faithfully,

ISAAC JACOBS.

1, Trinity-road, Brixton, July 13, 1880.

*** We cannot insert any more correspondence on this subject.

AN APPEAL FROM QUEENSLAND.

To the Editor of the Nonconformist and Independent.

SIR,—Will you find room in your pages for a few lines in which I may bring before your readers a case of urgent distress. The Rev. W. Draper, now residing in Brisbane, has been struck down with paralysis of brain. In Queensland we are not as a denomination numerically strong enough to start a ministerial annuity fund, and are shut out from joining societies of that kind in England or the other colonies by the nature of the rules which govern those societies and limit their operations.

Mr. Draper did good service for sixteen years as a minister of the Congregational churches at Dalby and at Goodna; he is now in his sixty-second year entirely laid aside. We are doing what we can to help him, but our means are limited, and I, therefore, venture through you to appeal to the richer brethren connected with our churches in Britain for practical sympathy with our afflicted brother.

I shall be most happy to receive and acknowledge any sums sent direct to me or through your office.

Yours truly,

EDWARD GRIFFITH.

Brisbane, Queensland, May 10, 1880.

NOTES FROM NEW SOUTH WALES.

[FROM OUR CORRESPONDENT.]

SYDNEY, May 19, 1880.

In the whole history of New South Wales there has never been a Session in Parliament so productive of good measures as the present, but which is now beginning to show symptoms of drawing to its close. By the present coalition Ministry, but especially by the ability and energy of Sir Henry Parkes, questions have been settled which have vexed the community and been the cause of strife in Parliament for many past years. The famous new Education Bill has become law, and that without yielding to popular demands for the education being free; an amended Land Law is all but passed, settling various heartburning points connected with this most difficult subject; the Church and school land endowment to religion, a shame and disgrace to us for many years past, is to be swept away; and suitable provision is to be made at last for giving to the people of Sydney a proper water supply and good sewerage. Both Houses are still busy, and a much-needed Electoral Bill will probably soon become law, while Bills of lesser importance are passing merrily through their different stages.

Now, to the surprise of many, we have at this late period of the Session laid before us by Sir H. Parkes the draft of a Bill so lengthy and so important, that to pass it alone would save any Session from the charge of barrenness. It is a Licensing Bill. It necessarily proposes legislation on questions affecting the pockets of hundreds, the comforts of thousands, and the well-being of all. Whether the House is too weary or too satisfied with what it has done to tackle this new call on its energies, remains to be seen. Certainly the Bill is most comprehensive, and while not satisfying extreme parties on either side, is likely to give satisfaction to a large majority. At present public houses are licensed by magistrates with the utmost freedom, and the power of inspection is so limited, that every place has its private door open to customers all Sunday long, and in the bush shepherds are fleeced most unmercifully. It is proposed in the new Bill for the Governor to appoint licensing districts, in each of which shall be a licensing court of nine justices, also appointed by the Governor, the court to sit once a quarter. All licensing business, of whatever kind, is to be done by this court. Licenses for public-houses are, amongst other reasons, to be refused if petitioned against by a majority of residents, if the proposed building is near a church or school, or if it can be shown that the neighbourhood is likely to be demoralised by the opening of the house. Greatly increased powers are given to police officers to enter for inspection. One clause of the Bill, proposing a license for public halls for lectures, has aroused the ire of certain public Sunday evening lecturers on spiritism and modern scepticism, they evidently fearing that their utterances may be stopped by Government interference.

Meanwhile the magistrates and police have at last woke up to a sense of their duty, and have been winning golden opinions by raids on gambling-houses and night public-houses. Despite the sympathy shamefully manifested by some magistrates with the publican, he has met his match this time, and notwithstanding a defective law several licences have been withheld.

The third anniversary of the settlement of the Rev. J. Jefferis, LL.B., in Pitt-street Church, was held the other evening, there being a large and enthusiastic attendance. Due acknowledgment was made of the valuable services rendered by the present pastor, and cheering reports given of the labours of the several organisations of the church. One matter deserves especial notice. In Sussex-street, a low part of Sydney, a large property, consisting of church, school, and class-rooms, and which was erected for the late Rev. N. Pidgeon, a faithful minister for the poor, has been offered to the Pitt-street people for £2,000, and accepted. It is henceforth a Mission Hall to be supplied by agencies connected with Pitt-street Church.

Redfern Church has been celebrating its annual foreign mission meeting, and showing receipts for the year for the London Missionary Society of £136, for the size of the church a very large amount, and the more gratifying when known that it has been mainly raised by the efforts of the young.

Satisfactory anniversary services have been recently held in many of our country churches. At Bathurst the Rev. M. Williams, B.A., battles bravely against immense difficulties left him by a renegade predecessor. At Wollongong our old friend, the Rev. G. Charter, still holds his own, and still enjoys the confidence of most valuable workers about him; and at Lambton and other coalmining districts near Newcastle the Rev. E. Adams labours with ardent zeal, and is the means of winning many souls to Christ.

The Rev. J. B. Gribble has been addressing several meetings in Sydney on his work on the Murrumbidgee amongst the aboriginals. His accounts of the poor children, some nearly white, running about as wild as the kangaroos, are very distressing. Indeed, the Church of Christ in Australia is, I fear, greatly to be blamed for its neglect of the aboriginal tribes. That in some districts they are shot down like dogs, and in others utterly ruined by the vices of the whites, is too clearly proved. In South Australia great efforts have been made on their behalf; but, as usual, New South Wales is all behind. It is to be devoutly hoped that Mr. Gribble will arouse us from our lethargic state.

Mr. McCrea, recently from Paris, has been lecturing with much acceptance on the work of Rev. S. McAll in Paris.

Literature.

ST. SIMON.*

THIS is the last issued volume of the series of "Foreign Classics for English Readers," and is by no means the least interesting. The subject is one with which the general reader is not familiar. Mr. Collins tells us of a literary lady who once asked "why he was made a saint," and adds that he is frequently confused with his namesake and descendant, famous for social theories which would have shocked the Duke. The excuse, kindly offered for this ignorance on the part of the ordinary reader of Saint Simon and his works is, first, that people nowadays are too busy to read books, and confine themselves to newspapers and reviews; and much more pertinently for the reason that many of his writings are not published, and those that are even Macaulay found wearisome. Mr. Collins has rendered a public service by having undertaken a task from which even our industrious historian turned with impatience. He has given us a sketch which has the merit of entire novelty, and has added a most finished picture of France in the reign of Louis XIV., which is a real contribution to the history of the eighteenth century.

Saint Simon was the son of the first Duke of that title—a man who died full of Court honours, and holder of many lucrative offices. The father entered the service of Louis XIII. as a page, and owed his rapid rise, among other devices, to the ingenuity by which he enabled his Majesty to change horses, while hunting, without dismounting. The subject of this volume was born when Louis XIV. had been more than thirty years on the throne, and he survived him by forty years, dying at the age of eighty. He entered the army when he was seventeen, and saw active service in Flanders during the campaigns between 1692 and the Peace of Ryswick. From that year, when he was twenty-two, to the consecration of Louis XV., in 1722, his career was that of a courtier and a secret memoir writer. His biographer says:—

> Saint Simon could no more have lived away from Versailles than a man in modern society could be away from London in the season; and though, as has been said, he had too much temper and too much honour to play the courtier himself, Court life had special and irresistible attractions for him. Versailles was, so to speak, his hunting ground—the arena where he watched, with insatiable curiosity, the great human drama, with all its varying scenes,—the plots and counter-plots, the intrigues and ambitions, the rise and fall of courtier after courtier, the passions and vanities of this little world, and all its medley of tragedy and farce. The study of character seems to have had an ever-increasing fascination for him, and to have consoled him in a measure for his own isolation among the brilliant throng of nobles and princes, most of whom he so cordially hated and despised.

For thirty years St. Simon continued to write daily his impressions of men and events as they passed before him. The years which followed his retirement from Court (from 1723 to his death in 1755) were chiefly occupied in revising and rewriting these memoirs. The story of their fortunes and misfortunes after his death is an interesting one. Those that have been published are not a tenth part of what their author actually wrote. The main portion is in the keeping of the French Foreign Office, and it appears, by a note in this volume, that M. de Freycinet granted permission last March for a further inquiry. The existence of these memoirs and notes was kept a secret during his life; and the distinctions attaching to him were those of a master of Court ceremonies, etiquette, precedence, and rank. He was also known as an amateur politician and would-be statesman. It was some merit in him that he saw what so few of his class and time did see, that France was on the brink of financial ruin and of social anarchy, and, further, that "the day of her visitation" was not passed. His remedies were, however, antiquated, if they were ever available. He was an aristocrat of aristocrats. He pitied the people, but he had no confidence in their capacity for self-government. He put his confidence in princes and in dukes. Marmontel said of him, he "saw nothing in the nation but the Nobility; nothing in the Nobility but the Dukes and Peers, and nothing in the Dukes and Peers but Himself."

Mr. Collins has woven this personal thread of St. Simon's life into a narrative which covers a very large space of time, and which includes every person of distinction at the Court of Versailles during the first quarter of the eighteenth century. Thus, in reading this little volume, we find ourselves in the midst of that brilliant, but immoral, throng that gathered around Louis XIV. St. Simon interprets for us their characters, and reveals all the hideousness that lay beneath the polite and polished surface. His judgments are generally very severe; he knew better how to hate than to admire; probably he knew how little there was to admire. Of the King himself we have a full sketch, and, on the whole, appreciative, though chiefly of the outward man, his courtly manners and his dignity. Then follow, in irregularly quoted order, portraits of Madame de Montespan and her only legitimate son, Antin; Madame de Maintenon and the princes and princesses of the blood royal; Monseigneur, the king's son; the Duke and Duchess of Burgundy, the king's grandson and his wife; and, finally, the Regent Orleans and Dubois.

Of these sketches from life, the only really bright one is that of the Duchess of Burgundy. She was the young wife of the king's grandson, who, after the death of his father, Monseigneur, was heir apparent. The Duke was the personal friend, and, we may add, political pupil of Saint Simon. He was prince and philosopher; "the second Ezra, who should restore the Temple, and lead back the people of God after their long captivity." His wife brought "to the jaded Court at Versailles all the spirit and freshness of a young girl of seventeen, and lighted up every corner of the gloomy palace like sunshine on a winter's day. Louis himself almost idolised her, and showed her far more affection than he had ever shown to his own children." Two or three specimens of her humour and gaiety are given, of which we must select not more than one. She was very familiar with the King:—

> She would caress him, pinch him, turn over his papers, read his letters, mimic the Ministers almost to their faces, and interrupt the gravest conversation with some gay remark. One day Louis was talking to Madame de Maintenon over the chances of peace at the accession of Queen Anne. "My Aunt," said the Dauphiness, "you must allow that the queens govern better than the kings in England; and do you know why, my aunt?" Then, skipping about the room all the while, she went on, "Because under the kings it is the women who govern, and the men under the queens."

This graceful young creature and her husband and their eldest boy were carried off by what was probably a typhoid fever; so that France lost three dauphins within a year. We have not space for an extract we had marked respecting the Regent and Dubois; but if our readers have any confidence in our judgment, they will read this volume for themselves, and render extracts superfluous. It will serve as an introduction to, and an illustration of, M. Taine's "Ancien Régime," and will show how inevitable and even necessary was the revolution which followed on the death of Louis XV.

* Saint Simon. By Clifton W. Collins, M.A. Blackwood and Sons.

MR. BAYARD TAYLOR'S REMAINS.*

WE regret, for Mr. Bayard Taylor's reputation, that this volume has been published in its present form. However versatile a man's faculties, however far-seeing and conscientious he may be, it is not to be presumed that he would himself encourage the publication of mere book-notices, as though from the fact that he wrote them he claimed for them exceptional value. One third of the present volume is made up of such notices, written, of course, in a superior manner, but with no such "lights of leading" as compel us to bow before them as we do to the "large utterances" of the masters. Even the great god Pan himself would not somehow look imposing in these days with a penny whistle instead of the classic pipe. He might discourse fair music, yet it would necessarily be squeaky and thin, and the associations would not be elevating. These notices are not much above the mark of what appear in the London daily press, and pass away with the day that begot them; and they are certainly not at all up to the mark of the average of the book reviews in the London weekly papers. The best of the notices are those on George Eliot and Mr. Robert Buchanan; the worst are those on Mr. E. C. Stedman, Mr. George D. Prentice, Mr. Parsons Lothrop, and Sydney Lanier, wherein there is a strain of over-praise and odour of the coterie. These ought never to have been reproduced. The note of depreciation is as distinctly struck in the notice of Buchanan as is that of the clique in the two last named:—

> Mr. Buchanan, after having tried his hand at poetry, journalism, criticism, native, American, and classic themes, now comes before us with a romance. As the early companion of David Gray, the antagonist of Swinburne, the exalter of himself, and the prostrate worshipper of Walt Whitman, each one of his literary ventures excites a certain curiosity which is something quite unrelated to its literary value. The reader, who has only partially followed his aberrant courses, naturally expects that his performance as an author—henceforth, at least—shall be, as far as possible, an exemplification of his declared tastes. Otherwise, his vehement preaching must fail of its effect. If he finds a "Homer-Moses" in one author, and a base "fleshly" fiend in another, it must be the former, of course, whom he will strive to emulate; unless, indeed, he feels that he has already reached a plane above that of the two combined names. In either case he has bound himself over, under penalty of acknowledging that he has hitherto been merely writing for effect, to a definite line of literary effort.

And so on, though Mr. Taylor has to admit the

* Critical Essays and Literary Notes. By Bayard Taylor. Sampson Low and Co.

power of the descriptions in "The Shadow of the Sword" and of the sketching of the Corporal. Mr. Buchanan will, no doubt, survive this disparaging criticism.

The other portions of the book are, without doubt, attractive, though they exhibit Mr. Bayard Taylor in his extreme attitude of hero-worship. His "Memories of Weimar" in themselves might have formed a little volume, and his studies of Tennyson and Thackeray, among English writers, and of Rückert among German, show not a little delicacy and discernment. The following on Tennyson will show that though Mr. Bayard Taylor finds in him much to extort admiration, he has hit some of his chief defects :—

I had not intended to write of the moral and intellectual tendencies of Tennyson's mind, as expressed in his poetry; but a reference to them, at least, seems appropriate, even in a discussion of his literary individuality. He seems to belong to a class which has existed for a generation, and is gradually increasing in number, a class described by Mr. Lowell, in his poem of "FitzAdam," as (I give the sense, not the words) democratic in theory, and Tory through the tastes and senses. He combines hope and prophecy for all mankind with reverence for established institutions. He talks of the larger future, the more perfect race, of the time when the battle-flags shall be furled in the Parliament of Man, yet calls John Bright

> This broad-brimmed hawker of holy things,
> Whose ear is stuffed with his cotton and rings,
> Even in dreams to the chink of his pence,
> This huckster put down war ?

In a word, his dream of progress is a vague and shining mist, his view of the present narrow and partisan. His political lyrics, for this reason, are already forgotten; they were inspired by the fierce prejudices of the moment, not by that large, full-hearted enthusiasm for the right, for freedom and humanity, which gives immortality to Körner and Whittier. In ethical and theological speculation, also, Tennyson gives expression—but cautiously—to many ideas which haunt his time. The most of these are contained in "In Memoriam," where they are sometimes definite, sometimes obscure; for I have heard very different interpretations applied by laymen in poetry to the same lines. But he has not ventured beyond the common level of speculation, nor fore-spoken the deeper problems which shall engage the generation to come. Setting his face towards the past, in the themes wherein he seems most to delight, he studies the future as it is reflected, in occasional gleams, from the mirror of Arthur's shield.

Mr. Bayard Taylor's tone about Weimar and Goethe is that of the enthusiast. He has no eye for any of the disproportion which came of the irregularities of the life that were too common there; no perception of the evil that affected German society through the *moral cloaca* of Weimar, which Herr Gutzkow so frankly and wittily jested about, and which our own Baring-Gould was compelled plainly to recognise by the presence of all too-obtrusive facts still patent to the observer. If genius finds licence needful to support and to justify its exercise, why should we not frankly face the fact and say so, and not trim and try to gloss over the matter like flunkeys, who must, for the sake of their "place," wink at the master's indulgences. If what was allowed to Weimar and Goethe was so excellent—if the *liaisons* were so beneficial—why is it that in every civilised society restrictions must be put upon the common herd to restrain at the very point where Goethe so indulged himself, and so pandered to his master. In a word, why has civilised society, in its healthiest moments in all times, demanded of its common orders regard for the marriage-tie, and found this claim intimately bound up with its welfare; and why is it, further, that critics should endeavour to confuse and to bedim certain clear principles whenever they have to do with genius? Goethe's great artistic powers everybody admits; some, however, have shown good critical grounds for believing that he would have produced better, more healthy, more human, and more lasting works in his prime and in his old age, if he had not so deeply immersed himself in what Mr. Baring-Gould has called the "moral *cloaca*;" and since Mr. Bayard Taylor and sentimental hero-worshippers like him so love to dwell on the insignificant details, and to dote on the memory of "wild weeks," as Mr. G. H. Lewes euphoniously named them, or the "playful symbolisms of life," as the venerable Thomas Carlyle has named them, would it not be well if the whole truth were really spoken on the matter? It could not be. Whatever German Goethe "Vereins" may say and do, even they cannot speak the whole truth in the matter; and as for England, the publisher of it would be indictable under Lord Campbell's Act, even though he dwelt in the privileged purlieus of Holywell-street. It is the trick of the Goethe-worshippers to cast soft shades about the facts, to half-state, to suggest, to leave the reader to amplify for himself, or mildly to apologise, if not to justify; just as, we are told, it was Goethe's practice to do—to dispose of the accessories and the lights about himself in his studio, so as to look most genius-like and impressive. But all we can say is that it is a very moral *cloaca* to follow Goethe beyond the most outside circle of his daily life; and that we should feel it a great relief if the Goethe-worshippers would but content themselves with a careful study of his works, and leave *the man* and his associations well in the background. We admired Mr. Bayard Taylor's "Faust"; we get wearied with the excess of his adulation and adoration in these "Autumn Weeks and June Days at Weimar," just as we did over some portions of his travels. Here, however, is his portrait of Goethe's person, which may be more or less acceptable, set alongside that of Schiller :—

Goethe had dark brown hair and eyes, the latter large and almost preternaturally luminous. His complexion, also, was more olive than fair; the nose nearly Roman, but with a Greek breadth at the base, and sensitive, dilating nostrils; the mouth and chin on the sculptor's line, ample, but so entirely beautiful that they seemed smaller than their actual proportions. His face was always more or less tanned; he rarely lost the brand of the sun. In his later years it became ruddy, and a slight increase of fullness effaced many of the wrinkles of age. Stieler's portrait (now in the Goethe mansion) painted when the poet was eighty, expresses an astonishing vital power. Preller once said to me, "There never was such life in so old a man! If a cannon-ball had suddenly grazed my head, I could not have been more startled than when I heard of his death. I felt sure that he would live to be a hundred and fifty years old!" If Goethe illustrates as scarcely any other poet (yet we imagine both Homer and Shakespeare to have possessed the same) the perfect accord of intellectual and physical forces, Schiller is equally remarkable as an example of a mind triumphing over incessant bodily weaknesses and torments. During fourteen years he never knew a day of complete unshaken health. He was fair and freckled, with so delicate a skin, that the slightest excitement of his blood blushed through it. His thin, aggravated, aquiline nose was so conspicuous, that he often laughingly referred to it as the triumphant result of constant pinching and pulling during his school days. His chin was almost equally prominent, giving him what his sister Christophine called a "defiant and spiteful under lip." His shock of hair, not parting into half-curls like Goethe's, but straight and long, was of a yellow-brown hue, "shimmering into red," as Caroline von Wolzogen poetically says. The picture of him touches our sympathies, as his bust or statue always does—perhaps because he represents suffering and struggle so palpably. Beside him, Goethe seems to stand crowned by effortless achievement. But what a pair they are! Rietschel's great success in his statues lies in his subtle expression of their noble friendship. Goethe's hand on Schiller's shoulder, and the one laurel wreath which the hands of both touch, in such wise that you cannot be sure which gives or which takes, symbolise a reality far too rare in the annals of literature.

The following passage may, or may not, be construed as open to some of our criticisms, precisely as the reader is inclined to view it. We have italicised a few lines as a characteristic and happy illustration of a common device with the Goethe worshippers and cliques :—

The Duchess Anna Amalia is the special ghost who haunts the Ettersburg. In a portrait of her from life, hanging in one of the chambers, I first clearly saw her great likeness to her uncle, Frederick the Great. The eyes, of which the old Court-Marshal von Spiegel used to say that few persons could endure their full, level glance without an uneasy sensation that their secret souls were being inspected, are strikingly similar to his—large, clear, gray, and questioning in their expression. Many of the early pranks of Goethe were played here, with the Duchess's encouragement; though, I believe, it was at Tiefurt where she sometimes rode out with her friends in a hay waggon, and where she once put on Wieland's coat when it rained. *It is a little unjust that Goethe alone should bear the blame of what was then considered "nature" by one party, and scandalous lawlessness by another. There were few Courts at that day where dissipation (!) took so innocent a form.*

We strayed into the woods and found the trunk of an old beech tree, whereupon the members of the Ettersburg company long ago carved their names. So many of the unknown and foolish crowd have followed them that most of the original runes have disappeared in a labyrinthine pattern of scars. Bertuch's was the only name of which we could be at all certain. The bark is now protected by a wire netting, which worries the vandals without entirely keeping them off. I believe it was under this tree that Goethe kindled his funeral pyre of sentimental works, his own "Werther" among them, and pronounced an oration, the mere rumour of which provoked fiercer fires among his sensitive contemporaries. It was years before Jacobi could forgive the burning of his "Woldemar," a book which is now read only by curious scholars.

The editor of this volume, who has left some matters uncorrected, such as "Olfreid" for "Ottfried Müller," which looks somewhat odd to our eyes, tells us in the preface that it was under the spur of necessity that Mr. Bayard Taylor was, toward the close of his life, compelled to return to the journalistic criticism which years before he had abandoned as he had hoped for good. We are sorry to hear it. If ever a man, by reason of honest services and varied additions to literature of high character, and with a most touching and interesting history, deserved to be lifted above such circumstances, it was Bayard Taylor. Born in adverse circumstances, he was early sent forth to earn his own bread. He became a compositor, read incessantly with the one idea of forming himself for literary work; and as soon as he could save a trifle of money he set out for Europe, working at the "case" in one place till he had earned enough money to carry him to another, and thus made his way through a large part of Germany, studying the language, observing and reflecting as he went; and when he returned home, he wrote a series of chapters among the brightest of their kind that have appeared since Heine's "Reisebilder." There was a rarely romantic story of love, too, which we cannot pause here to tell. Later, he travelled in Italy and in other countries, always garnering grain for future sowing; and the harvest was such that many gleaned, as well as reaped, in a round of pure and elevating enjoyment. Taylor's life was a very industrious and beautiful one; and he died at the comparatively early age of fifty-three, before he had realised one half of what he had purposed, though he had shown the rarest faculties in criticism, translation, travel, poetry, romance, and the drama, on all of which there is the charm of individuality, though often his poetry, as in "The Prophet," and "Lara," was not of a type fitted to be very popular. He will be best remembered, probably, by some of his shorter lyrics and travel-poems, which have in a high degree grace, delicacy, and sometimes passion and spontaneous feeling. But Bayard Taylor was too great an admirer of Goethe—that was a weak point in him. Perhaps he did not realise it so himself, because he was really so little of a cynic, despite his playful and oftentimes arch and laughable "Diversions of the Echo Club."

COL. WHITE'S INDIAN REMINISCENCES.*

WHILE we cannot say that Col. White's own reminiscences of India are either particularly valuable or particularly striking, he has, notwithstanding, produced a work which will be read with some interest. He took very little part, and that not a very glorious one, in the Indian Mutiny War; but he is able to give an extremely clear and concise account of that great struggle, derived although the account is, for the most part, from other works. With respect to himself, Colonel White, in his younger days, appears to have been singularly unfortunate, both in his personal and official relations. He got into a quarrel with the captain of the vessel that took him out, and he always seems to have been in hot-water with his brother officers. He was court-martialled over and over again; but of course he was always in the right, and everybody else in the wrong. He gives a tedious history of these court-martials, which is, and can be, of no interest whatever to anybody but himself; and, notwithstanding his great opinion of himself at these times, he does not produce the impression that he wishes to produce. He really appears to have been what he was denounced as being — a very "litigious" man, and one very difficult to get along with. He himself attributes all that took place to persecution on account of his religious character, and he twice records, with grim satisfaction, how his persecutors were afterwards killed, as though their deaths were a punishment for their conduct towards Mr. White. For ourselves, we cannot see this. On the contrary, we think we see that Colonel White had, at that time, a most unfortunate faculty, notwithstanding his piety, of making himself extremely disagreeable. Certain it is that his brother officers would, apparently have been very glad to get rid of him. That is not, necessarily, the result of Christian character. We don't know that Lord Lawrence was ever persecuted or unpopular because he was religious, and, most unquestionably, Hedley Vicars was not considered to be a very disagreeable man by his brother officers. We are afraid the cause was elsewhere, although Colonel White would be the last person to see it.

As to the book, minus the personal misfortunes of the author, which excite so little sympathy, we have some good writing on Indian subjects, illustrated by some exquisite photographic views. Colonel White left England as an ensign in 1844, fresh from school. One of his first reminiscences relates to the Sikh war :—

The defences having been carried in every direction, the Sikhs were pressed on all sides, and under this pressure they gave way. But at first they retreated in good order, our brave foes disputing every inch of ground, and I particularly remember the bravery of one lion-hearted Sikh, who, for a time scorning to give way, kept on fighting till our line were within about six or eight yards off, when I saw about five or six shots aimed at him, and only then did he turn round, and join the main body of the retreating army; and I hope the brave fellow may have lived to fight on our side twelve years afterwards. This orderly retreat, however, changed its character, and became a disorderly rush to cross the only bridge they had erected across the river. The consequence was that, unable to sustain such a great strain, the bridge broke and precipitated their army into the Sutlej. Now was witnessed a dreadful scene, for our artillery was brought forward, and then deadly discharges were poured into this dense human mass strugling in the water. It was indeed an awful sight to see so many thousands of brave men perishing in the cold waters of the Sutlej, and one that the angels might have wept over, though there was no pity then in the breasts of the victors! Was it cruel? Perhaps it was, but such is war! Happy would it be for the world at large to recognise the fact that war is a great curse, entailing such frightful misery that nothing whatever can justify it, excepting it be strictly in self-defence, such as resisting an invasion, as was the case with us in this instance. The Sikh loss in killed, wounded, and drowned, amounted to at least 10,000 men, the greatest part of their loss being occa-

* Indian Reminiscences. By Col. S. Dewé White. W. H. Allen and Co.

sioned by the breaking of the bridge. Our loss in this action amounted to 2,380; Major-General Dick, who commanded our division, being amongst the killed. It would be untrue were I to say that throughout this fight I felt no fear when I saw men falling all around me, and when the Sikh fire against our advance was so heavy, that it seemed as if balls and bullets filled the air, except just that particular space through which I moved. The fact is that I did not then, and I have never since engaged in any hard fight without having a sense of fear. But a strong sense of duty and a high sense of honour have ever neutralised that fear, or otherwise I should have slunk to the rear.

A few more relating to military life and to Calcutta, and we come to an out-of-the-way vindication of the Scriptures against Atheists, and next to the author's first court-martial, with none of which will we weary the reader. With respect to the Sepoy revolt the author endorses the generally received statement concerning its origin in the supposed greased cartridges; but we are not at all sure that conduct such as Ensign White's did not assist to fan the flame, for he himself says:—

Had the poor deluded Sepoy but been acquainted with the first principles of our holy faith, he would have known how utterly impossible it was for the English Government, or for all the Governments of the whole world by their united power, to force him into a religion which could only be embraced by the personal exercise of faith and love. But this wholesome knowledge was studiously kept from his eyes. We as a nation had been, and were still, actually ashamed of our religion, and selfishly thought that the Hindoo system of theology was best for the Hindoo, whilst at the same time it served our turn best, and so any attempt made to cause the Sepoy to become acquainted with the Christian religion was, as a rule, frowned upon by the authorities. It is a disgraceful fact that the policy of the Indian Government was, and had been for many years, to keep the native soldier in ignorance of the saving truths of the Bible, as though we almost dreaded the idea of his becoming a Christian; and had it been known that I distributed Testaments amongst them, and used my best endeavours to convince them of the truth of the Christian religion, I have no doubt that I should have got into very serious trouble. But I escaped simply because it was not found out.

There is zeal with discretion and zeal without discretion, and the latter appears to have been Ensign White's. But his judgment upon another matter is eminently sound. The successes of the rebels and the duration of the struggle he attributes largely to Lord Dalhousie's unjust and most inexpedient annexation of Oude. The opinion of this journal upon that unfortunate matter was plainly expressed at the time of the struggle, and what Col. White says confirms us in the view that was then taken. Lord Dalhousie, great man as in many respects he was, was almost as unfortunate a Governor-General as Lord Lytton, and brought not only himself, but his country into trouble from the same cause: an uncalled-for and unwarrantable interference with native States. What has this "grasping" policy not cost us in moral power, in money, and in human life! The author traces the progress of the chief incidents of the Mutiny with large knowledge and correct judgment; but, as we have intimated, there is very little that is original in his descriptions. But, of course, no one could be everywhere; and what took place at Agra he tells from personal observations and experience.

At the close of his work Col. White discusses the cause of the apparent non-success of the missionary work in India. The first cause, he considers, is Hindoo pride; the second, the peculiarly-coarsened Hindoo conscience; the third, the degradation of the female sex. Of this he says:—

Another hindrance is in reference to the deep degradation of the female sex, the entire absence of anything in them to work upon—nothing, for instance, like the example of a pious father, the loving memory of a pure-minded sister, or the remembrance of a mother's teaching and prayers, which in more favoured lands have been productive of such blessed results. For talk to a respectable and educated Hindoo about his mother (the speaker being necessarily a lady, on account of the strangely jealous temper of the Hindoo, who cannot bear a man taking an interest in his female relations), and what reminiscences will that fond name conjure up? Well, certainly nothing of a purifying or ennobling nature for the missionary to ground an appeal upon to the better feelings of his heart. There will be the remembrance of feelings wounded by the foulest and most telling abuse, through the vehicle of a mother's and sister's name; for it is a strange peculiarity of the Hindoo to pour out the vials of his wrath through the female relations of the object of his anger. Then there will be the remembrance of his mother's position in his father's household, viz., one of a group of his father's wives, a zenana prisoner, or, in other words, a domestic slave, illiterate of course, and without much more intellect than a cow, and hardly so much valued as that animal, according to the following popular saying of theirs, viz., "If your house is on fire, save yourself first, your cow next, and then your wife." Again, should his mother have been left a young widow, there are most probably degrading reminiscences, owing to the inveterate Hindoo prejudice against the remarriage of widows, who previous to the abolishment of suttee by Lord William Bentinck in 1829, used to immolate themselves on their husbands' pyres. Such, no doubt, are some of the things that present themselves to his mental vision when he thinks of his mother; and no thoughts of a more elevating nature will suggest themselves on thinking of a beautiful, bright-eyed sister; for, to begin with, the Hindoosthanie word "sala" (brother-in-law), denoting her husband's relationship to him, is, incomprehensible as it may seem, a very common term of bitter abuse, to understand which, one must understand the very low estimate that is taken of woman's moral character in the East.

There are other causes, and Col. White ardently and justly pleads for the warmest sympathy to be paid to the missionaries in India.

QUARTERLY REVIEWS.

THE changed atmosphere of public opinion, consequent upon the dismissal of a Cabinet delighting in foreign fireworks and the installation of a Government devoted to the advancement of genuine British interests, finds manifest indications in the character of the topics, with the discussion of which the leading periodicals are chiefly occupied. The opening article in the *British Quarterly Review*—"The Two Nations and the Commonwealth," recalls attention to some important phases of the condition of England question. The writer evidences an earnest desire to look the facts fairly in the face, and impartially to mete out praise and blame to rich and poor as the evidence seems to warrant. A tendency to improvidence when wages are plentiful, so often charged against the working classes, is, he believes, a sustainable allegation; but the hasty conclusions occasionally deduced from certain exceptional illustrations he is by no means inclined to adopt. A comparison of various articles consumed by the population in the widely differing years, 1866 and 1877, shows that whereas, in the more prosperous year there was an increase of 12 per cent. as to tobacco, spirits, and malt, the increase as to tea and sugar was 45 per cent., and as to bacon, ham, and wheat no less than 180 per cent. "It is the lack of training to the use of surplus money, when it comes," suggests the writer, Mr. R. H. Patterson, "that lies at the root of the improvidence of the British workman. He can hardly acquire habits of expenditure, when wages fluctuate so rapidly; and without such habits we fear even the wisest of us would not be expert in regulating expenditure, and providently arranging his scale of living." But the rich also he regards as, at least, equally censurable for the extent to which their expenditure is directed to "selfish indulgence and idle pomp." The direction in which he looks for the wished for change, which shall put an end to the growing severance of classes, and unite all in ties of amity as one nation, is the organisation of Trade Guilds, in which labour and capital being alike represented will "become associative and cease to be combative," and the quickening of that spirit, of which we have recently had some noble manifestations, which has prompted those who possess the means to consecrate magnificent proportions of their surplus wealth to national uses, in the shape of public parks, town-halls, museums, public libraries, educational institutions, &c. The change in this direction he holds to be much further advanced than is generally observed, "The goal is still distant, no doubt, but it is in sight. Great changes often steal over us unawares, and, like passengers in a smooth sailing ship we may be entering a new harbour while still thinking we lie at anchor in the old one." The fostering of an attitude of sympathetic expectation may be fairly commended as likely to occupy a relation very near akin to cause and effect in ushering in a consummation so earnestly to be desired. Upon the vexed questions which agitate the inhabitants of the sister country, light is very seasonably thrown in an able article from a well-informed writer, under the title "Irish Land Reforms." The object to which legislation should be directed is thus concisely stated: "The great point is to give the peasantry of Ireland a secure tenure, and *the possibility of earning a livelihood* by that agriculture which is the pursuit of nearly the whole nation, while the landlord's right to a just rent is inflexibly maintained." With less than this no nation can be expected long to rest content. For one eighth of the population of the United Kingdom "the London Water Question" presents claims which cannot be ignored. The danger to health from the discharge of sewage into the channel which provides so large a portion of the water supply of the metropolis, is set forth very forcibly by Dr. Humphrey Sandwith. Next year, we are reminded, the time expires during which the ratepayers upon forty-five square miles of territory have been secured immunity from pecuniary penalties amounting to about one million sterling. Mr. J. Robinson has contributed a thoughtful paper on "Evolution viewed in relation to Theology." His argument, concisely stated, is that "the *process* of creation"—a term which he employs in distinction to "the primal act of creation revealed in the opening words of the book of Genesis"—signifies, taken generally, "the adaptation of an organism to a new function and a new element through the operation, not of mechanical, but of vital and spiritual law." Mr. Adolphus Trollope's paper on "Father Curci's New Translation of the Gospels" will be read with much interest. That the ex-Jesuit is likely, by any influence which he may be able to exert, to induce the adherents of the Papacy to discard superstitions which seem inextricably interwoven into the system, we may well doubt; but his outspoken denunciation of the evils which call for remedy are undoubtedly a very noteworthy sign of the times. "The New Testament," he declares, "is the book of all others the least studied and least read among us. So much so, that the bulk of the laity, even of those who believe they have been instructed and profess religion, is not aware that such a book exists in the world; and the greater part of the clergy themselves scarcely know more of it than what they are compelled to read in the Breviary and Missal." For the restoration of "the lost Christian conscience in human civil societies," the promotion of the study of the New Testament is declared by Father Curci to be the "sole means;" and he admits the idea that Protestants having, through study of the Scriptures, obtained a true faith in Jesus Christ, and thus been "gathered to the Church, if not outwardly, yet certainly in spirit," may "find themselves in a position to obtain eternal life better than many Catholics who are such by baptism only." How little favour such views have among his clerical brethren, he frankly testifies; the marvel is to find that "ecclesiastical official approval (*in foro ecclesiæ*) for publication was given by a competent ecclesiastic specially named *ad hoc* by the Pontiff." Mr. Trollope offers this solution of the enigma thus propounded: "There is little room to doubt that the present Pope would govern and reform his Church entirely in the sense of Father Curci's opinions and teachings, if—with greater or less reason and sound judgment—he did not let 'I dare not' wait upon 'I would.'" We have left ourselves no space for detailed reference to papers by the Rev. Stanley Leathes on "Religion and Morality," and by Rev. R. A. Redford on "Inspiration;" but we have said sufficient to show how full of interest are the entire contents of this issue of the Review, which closes with an able survey of "the General Election and its Results," the writer urgently enforcing the duty of Liberals to strengthen the hands of Mr. Gladstone by a display of generous confidence. "Such a legacy of difficulties and complications," it is fairly remarked, "has not been bequeathed to a Premier for many a day, and he is grappling manfully with them." So far as Nonconformists are concerned, that appeal is, we are sure, addressed to those from whom it will receive a sympathetic response.

The *London Quarterly Review* opens with a chatty paper founded on the "Conversations" of the late W. Nassau Senior, which is followed by an appreciative notice of some of the leading German preachers of the present century. The "Early Victory of Christianity," in its primitive conflict with heathenism, and the circumstances introductory to and attendant upon the landing of Augustine in Britain, are passed under review. Under the title, "A Liberal-Conservative Chinaman on Western Countries," we have some excerpts from a curious pamphlet recently issued at Shanghai, in the Chinese language. The writer appears to have taken some pains to acquaint himself, more or less accurately, with certain salient features of the countries occupied by the barbarians who have not the felicity to form part of the Celestial Empire. "To the north-west of western France," we are told, "are the three islands of London, Scotland, and Ireland, resting like a tripod in the midst of the ocean, and called England." There being "very little arable land," and "the treasures of the mountains and marshes" being "almost exhausted," the writer concludes that "if hostilities with surrounding countries should spring up, England must make India its external treasury, and draw upon it for military supplies." The tour of the Prince of Wales in India suggests the idea—"Possibly there may be an intention of moving the seat of Government to the East some day." The nations of Europe are characterised as "very covetous and very brave. . . . Where gain is concerned, fathers and sons and brothers do not take each other into account at all." On the subject of Christianity we have some representations which suggest to the reviewer "deliberate dishonesty and mystification." We read:—

In the days of the Emperor Un Shan, of the Hon dynasty, Jesus Christ was born in Rome, and when He was grown up, began to preach the doctrine of the Roman Catholic Church. After several hundred years there was a man called Paul, who separately established the Greek Church; and there was Luther, who established the Protestant Church. The three churches stand up against each other, and are at mutual variance; but they all worship the Lord of heaven.

Some ingenuity, exercised without special restraints from scrupulousness, has been displayed in setting up a claim on behalf of the writers of the Chinese classics to everything distinguished as "Western science." The evolution theory is fathered upon the sage Mak Tsz, who is found, in one of his writings, to have set forth as a fact that "frogs become quails." The whole article will repay study. A biographical sketch of Bishop Wilberforce, and an appreciative criticism of "Dr. Moulton on the Hebrews," contribute to make up a very readable number.

In the *Modern Review*, Professor Kuenen has commenced a series of papers with a view to the vindication of the Biblical criticism with which his own name is prominently associated from the suspicion of being only a synonym for "fathomless scepticism and boundless caprice." All will agree with the dictum that "history, as distinguished from fiction or romance, derives all its value from its agreement with the reality;" and no exception will probably be taken to the demand that "all documents without distinction" should be first "subjected to literary criticism, while narratives or accounts are further subjected to historical criticism." When, however, the contents of the Bible have to be dealt with, we are apprised that it is necessary that the "normal method of criticism" should be departed from—the several sections of the critic's task be taken in hand at once—and the critic himself assume the functions of a judge who, listening to a case of "extreme perplexity involving many disputed facts," forms for himself the hypothesis which he regards as in the fullest degree reconcilable with the whole testimony. Even could impartiality be ensured, the hypothesis thus formulated would be debatable enough; but when the judge is known to be under the sway of preconceived ideas in reference to some of the very points at issue, it is obvious that his hypothesis has much to do ere it can establish its position to take rank with the conclusions reached by "the students of the exact sciences." The action of the French Republic in the expulsion of the Jesuits is discussed from different standpoints by two competent writers—Professor Albert Réville (the proposer of Article 7, the rejection of which led to the enforcement of the existing law), and Professor Rauwenhoff. Among the other contents we note that Dr. Blake Odgers discusses with much ability the authorship of "Eikon Basilike;" and Mr. Robert Collyer writes pleasantly and instructively of the old "Monks of Bolton."

To the *British and Foreign Evangelical Review*, Dr. Krauth, of Pennsylvania, has contributed an ably

reasoned and suggestive essay, "The Body an Argument for the Soul." Upon one point of organic adaptation, he offers this thought:

Mark the distinction between the human foot and the hind-foot or hind-hand of the ape, both foot and hand, and, therefore, neither foot nor hand. The foot of man is perfect for man's ends, and would be misery and failure for the ape. The dubious organ, adapted by its midway position between hand and foot for the very life which belongs to the ape, would be ruin to man. The true question here is not whether the foot of man and the lower hand of the ape show similar chemical elements, or even the same primary organic products—nerve, blood, sinew, and bone—but whether their functions, their range of power, their adaptations agree. We discover at once that the erect walk is the natural thing for a human foot. . . . The attempt at walking which most nearly approaches it in the ape soon becomes the source of violent constraint and fatigue. . . . Were there two races of men on earth, perfectly alike in all other endowments—the one with the human foot, the other with the animal foot most nearly like it—the human foot alone would settle the sovereignty of the race that possesses it.

Principal Dawson, of Montreal, in a critical paper, points out some of the difficulties which block the path of the monist theory of Professor Haeckel, which must be removed by something more potent than assumptions ere the speculations of the Jena physiologist can vindicate their right to be taught dogmatically in our common schools. Rev. W. Moore, of Dublin, indicates some "resemblances and contrasts" between the inhabitants of "Spain and Ireland." Principal Lorimer sets forth reasons for regarding the New Testament as "a standing monument and verification of the Divine Mission of Jesus Christ;" and the Rev. Andrew Carter discourses on "Hymnology as a Reflection of Christian Doctrine and Life."

To the *Popular Science Review* Mr. Herbert Carpenter has contributed an illustrated paper on "Feather-Stars, Recent and Fossil." Signor Manuel Fernandez de Castro directs attention to the question how far metalliferous deposits may owe their origin to electro-telluric currents generated by the contact of two rocks of a different temperature, or by some analogous cause. Mr. Francis Darwin reports some results of his observations on "Climbing Plants;" and Mr. W. L. Dallas shows reason for discrediting a cause and effect relation between solar sun-spots and British weather.

BRIEF NOTICES.

Discourses and Addresses on Leading Truths in Religion and Philosophy. By the Rev. JAMES H. RIGG. (Wesleyan Conference Office.) Dr. Rigg, who is unquestionably the most able writer in the old Wesleyan denomination, has given us in this portly volume the flower of Wesleyan scholarship. His work, which consists of a series of nominally detached, although really connected, essays, deals with all the higher forms, not only of Christian life, but of Christian philosophical thought. We should be disposed to say that the first essay, on the "Relations of Theism to Philosophy and Science," exhibits his intellectual, and, most distinctively, the metaphysical, power at its best. Saying this, however, we must add that he does not substantially cope with modern Pantheism, and that he is altogether incomplete in his estimate of the position of Mr. Herbert Spencer. The next best essay is on the "Present Position of Christianity and the Christian Faith in this Country." But here we should be disposed—were we disposed—to take large exceptions to some generalising remarks; but the essay is unquestionably the work of a very able, and, for the most part, a very competent scholar. A streak of narrowness of thought runs through it, as through most of those that follow. Distinguished, however, from this narrowness is the tone of expediency that pervades the essay on education—expediency animated to a large extent by pure sectarianism. Dr. Rigg, as he tells us more than once, is a "voluntary," but he surrenders his voluntaryism because he thinks that the surrender will promote Methodism. This is low enough ground; the Methodists of the future, educated by what is best in this work, will, we are persuaded, take higher.

The Christian Ministry. A Manual of Church Doctrine. By the Rev. THOMAS FARRAR. (W. Wells Gardner.) This is a third edition of what we can well understand to have been a very acceptable work for thorough Churchmen. Mr. Farrar is chaplain to a colonial bishop, and is, therefore, it may be presumed, in a position to know what it is desirable that candidates for the ministry should know. The arguments in favour of sound Churchism are all presented here, and the sects are put in "their proper place." There is no real Church excepting the Episcopalian Church. The "Apostolical succession," including an examination of the Nag's Head ordination and of Cardinal Pole's descent, is minutely traced. As for the "Anabaptists"—as our author chooses to term the Baptists of the present day—he wonders how they can continue in their "miserable schism." The book is substantially Archbishop Potter's amplified, extended and classified, and as narrow as the Archbishop's. In saying this, however, we should fail to do justice to it, were we not to add that the author is evidently a man of very wide reading; and that he is well and thoroughly acquainted with his authorities—some of them rather remote. But he has read, as so many are apt to do, with a bias, a bias against everything—Methodism, Presbyterianism, Plymouth Brethrenism, &c.,—that is not Episcopalianism.

Cross Purposes. By CECILIA FINDLAY. (Marcus Ward and Co.) We judge this to be the first work of the writer: if so, or even if it be not so, it is an extremely promising one. It is fresh, vivid, full of animation, and full of character. Substantially, it may be said to be the history of a young lady who went out to be companion to another young lady. The two characters are finely contrasted—the animation and humour of the one, and the softness of the other. Artistically, however, the best character in the work is the one upon which the least labour seems to have been spent—Mr. Heathcote. Unconsciously, we think to the author, she has here drawn a very fine, and, to some extent, a very original portrait. On the other hand, Frank Heathcote is an utter failure. Nobody can say why the heroine should have fallen in love with him. He is presented, except accidentally, in no aspect that is worthy. Miss Findlay should take to heart Thackeray's fine judgment in his lecture on Fielding, that, "if it is right to have a hero whom we may admire, let us take care that he is admirable." But we hardly like to say a word against a book that is so unquestionably clever, and that has so well pleased us as "Cross Purposes." We would rather say, and only say, to the author, "write again."

Reed Farm. By Mrs. ROBERT O'REILLY. (Strahan and Co.) This pleasant tale is a republication from one of the serials. It is, perhaps, the best that Mrs. O'Reilly has written. Its chief charms lie in its very picturesque descriptions of country scenes, and in the unfolding of two characters distinguished for singular self-abnegation. Mrs. O'Reilly does not reward these as a vulgar writer would. One, it is true, obtains his reward here, but the other has to pass through unjust suffering, and then to lay down his life for the man who had caused the suffering. This is not virtue meeting with its due reward, but it is human experience. The "one is taken and the other left."

History of the Waldenses. The interesting sketch which Dr. WYLIE prepared for his "History of Protestantism," of a most gallant struggle which the friends of religious liberty can never permit to pass into oblivion, has been issued by Messrs. Cassell, Petter, and Galpin, in a neat volume, with map and illustrations.

CLERICAL RESTRICTIONS IN UNIVERSITIES.

IN the House of Commons, on Friday, on the order of the day to go into Committee of Supply,

Mr. ROUNDELL rose to call attention to clerical restrictions connected with any headship or fellowship at Oxford or Cambridge. (The hon. member had barely commenced his observations when an unsuccessful attempt was made to count the House out.) He said it was just thirty years since Lord John Russell issued the first Commission from which had followed those changes in the Universities, the like of which had not been seen since the time of Archbishop Laud. That period of thirty years had been a time of agitation and controversy for the Universities, and it was with the object of putting an end to that agitation and controversy that he submitted his resolution to the House. It was for the interest of the Universities that they should be allowed to carry out their own work without let or hindrance from Parliament. There could be no peace for the Universities until this burning question of religious tests and disabilities had been dealt with. He explained the provisions of the Tests Act of 1871, and pointed out that the most important offices, the headships and fellowships, were exempted. The principle that the Test Act affirmed was this—that the national Universities ought not to be the property of any particular Church or sect, but the property of the nation. That was a principle dear to the Liberal party. After tracing the history of the proceedings in Parliament relating to that subject from the year 1870 onwards, the hon. member came to the Universities Act of 1877, which constituted the Commissions for Oxford and Cambridge. Those Commissions were now sitting. The Commissioners were invested with a large discretion for dealing with the subject of headships and fellowships in concert with the colleges. The Act also provides that when the statutes for the Universities and colleges had been finally sanctioned by the Commissioners they should be laid before Parliament. It would naturally be asked how came he to be moving a resolution to override the discretion vested by Act of Parliament in a sitting Commission? (Hear.) Now, the reason why he had not introduced a Bill to deal with those restrictions was, shortly, the state of the Session; and if, as he hoped, a large majority that night affirmed the principle of his resolution he would be ready at the beginning of next Session to introduce a Bill to give effect in due Parliamentary form to what he proposed. (Hear, hear.) In taking that course he had the strongest desire to act respectfully and courteously towards the members of the two Commissions. He felt that if he had waited till next year, when the work of the Commissions was completed, and the statutes in a complete form were laid on the table of the House, it might well be urged against him, who objected to some of the statutes, that it was a strange and a hard thing that he should come down at the twelfth hour and move, as he should be in duty bound to do, the rejection of some of those statutes. The hon. member for the Tower Hamlets had given notice of an amendment for throwing open the chairs of Hebrew and Ecclesiastical History in the University of Oxford and the chair of Hebrew in the University of Cambridge to others than clergymen. He expressed his hearty approval of that amendment on the ground that those chairs were not theological chairs. If it were said that the Professorship of Hebrew was a theological chair because Hebrew was the language of Holy Scripture, the same thing would apply to the Professorship of Greek because Greek was the language of the New Testament. (Hear, hear.) If it was thought strange that they should claim for laymen the chair of Ecclesiastical History, he replied they might just as well say that a chair of political economy should be limited to members of one branch of the Legislature. Was it to be affirmed that a man like Mr. Robertson Smith, who was thought worthy to revise the translation of the Bible, should be precluded from holding the Professorship of Hebrew at the University of Oxford? He now came to the case of headships and fellowships. Headships were the chief offices in the colleges. It was in the power of the head of a college to make or to mar his college. Moreover, they were the chief prizes open to the college Fellows. It was an anachronism to seek to reserve the chief office of a college to a clergyman, and there was a great body of opinion against it among the resident Fellows and Tutors of Oxford and Cambridge. The number of fellowships at Oxford and Cambridge was 704, and the income of those fellowships, according to a return made to the Commission in 1871, amounted to £204,000 a year, or, rather, he should say, exceeded that sum. Both at Oxford and Cambridge the great majority of the colleges had made proposals to the Commissioners for the abolition of those restrictions to Holy Orders; and the question he had to put to the House was whether the wishes of those who best knew what concerned their interest should be regarded or not. He would rest his judgment on the case of Christ Church. What was the case of Christ Church? Although there were still matters unsettled between the college and the Commissioners they were matters of notoriety in the University. At Christ Church there were a dean and chapter connected with the college. In the governing body there were the dean and six canons, of whom five were professors of divinity. Besides those there were three readers in natural science, who might be laymen. In addition, according to the proposal now before the Commissioners, there were to be two classes of students—first, those whom he compendiously called prize Fellows, limited to a tenure of seven years; and, secondly, those who were called tutorial Fellows, who would hold office for fifteen years. He appealed to hon. members of that House who belonged to Christ Church, whose sons and whose sons' sons had a vested interest in its efficiency, to say whether Christ Church, Wolsey's Foundation, was to be a perfect college in a great University, or whether by this proposal it should be brought to the narrow proportions of a mere appanage of the Church of England. (Hear.) He now came to the general policy of removing clerical restrictions. It appeared to him to be important that colleges should be in a position to elect the best man—(hear)—and that any subscription whatever must necessarily be undesirable, inasmuch as it tended to limit the field of choice. He need scarcely observe that the object which he had in view was not to exclude clergymen, but simply that they should not be forced upon colleges. (Hear.) It appeared to him to be an invidious thing to select a man of inferior abilities because he was willing to take Orders, and to reject a man of superior abilities because he was unwilling to take Orders. But this was not a mere college question. It was a national question—(hear)—and he submitted it was not for a casual majority in a college at Oxford or Cambridge to determine a question of large importance—the retention or abolition of religious tests as a qualification for important offices. It was for Parliament to determine that question. As long as the colleges of Oxford and Cambridge were practically clerical seminaries there was a reason for retaining the qualification of Holy Orders; but now, he contended, that restriction was simply an anachronism. But then, it might be said, that argument was all very well as regarded the question of retaining Holy Orders as a qualification for fellowships in general, but we must have regard to those clauses of the Test Act which provided for the maintenance of religious instruction in colleges. We must have regard in this matter to the feeling of parents. (Hear, hear.) It was quite consistent with the Test Act, that religious instruction in colleges should be provided without imposing the qualification of Holy Orders on holders of these offices. It appeared to him that it was far better to trust to the operation of natural causes, to trust to the religious feeling which existed in this nation. If the English people were a religious-minded people, then some of their best intellects would devote themselves to the service of the Church, and he was content to trust to that. For his knowledge of Oxford led him to make this observation, that however great might be the differences of theological opinions in the Universities and in different classes of society in the Universities, there would always be found men of strong religious feeling, who, if they were free to act, would naturally betake themselves to the service of the Church; and he contended that the influence of those men, freely given, would be far more instrumental than that of inferior men who had been chosen fellows simply because they complied with the condition that they should be clergymen of the Church. (Hear.) As to parents, he contended that what they really looked to, both at school and at college, was the efficiency and general popularity of the place. Those difficulties were imaginary. Parents would be the first to disregard them. If that was so in the case of schools, why could not we trust to colleges to make provision for religious teaching as schools did? He would first take the case of great public schools. Take the case of Eton, Harrow, Winchester, Westminster, Rugby, and Charterhouse. Of these six public schools, Winchester was the only one in which the qualification of Holy Orders was necessary for the head-mastership. There had been of late years an attempt to bring a larger introduction of the clerical element into the teaching bodies of the Universities, and it appeared to him that it would be as reasonable to continue in a course of that kind as to attempt, with Mrs. Partington, to dam the Atlantic with a mop. ("Hear, hear," and a laugh.) The number of graduates at both Oxford and Cambridge had almost doubled since the year 1851, and the same might be said of those who had taken honours. The points he wished to make clear were these—first, that since the removal of restrictions the number of students had increased, and, secondly, that with the increased range of study the amount of work done had increased. It was clear that the removal of restrictions had tended to the advancement of learning and education in the Universities and the country at large, and it was therefore with much confidence that he moved:—

That this House, while fully recognising the obligation to make provision for the due fulfilment of the requisitions of Sections 5 and 6 of the Universities Tests Acts, 1871 (relating to religious instruction and to morning and evening prayer in colleges), deems it inexpedient that, save in the case of the deanery of Christ Church, any clerical restriction shall remain or be attached to any headship or fellowship in any college of the Universities of Oxford and Cambridge.

Mr. STORY MASKELYNE pointed out that the motion which he begged to support had a close bearing not only upon the welfare of the Universities, but upon the advancement of learning, and science, and national education in its widest sense. He did not believe that restrictions were favourable even to the science of theology itself. Like other sciences, theology, he was convinced, would most be benefited by being thoroughly ventilated and thrown open to the influences of competition. In Scotland, he believed, where dogma was not less cherished than in England, they did not scruple to grant degrees in theology to all who gained them, irrespective of their religious faith. The complexion of the Universities had been altered for the better by the removal of restrictions, and the reform now asked for would fittingly crown the work, which was being promoted, not by outsiders, but by the men who were most

intimately associated with the Universities themselves It was a remarkable fact that the colleges had been doing most for the intellectual development of the University; and if this resolution should not be carried he believed the three or four colleges that lagged behind would not long be content to remain where they were, but would find it necessary to come forward and ask the removal of these restrictions. The real question now was the importance of lending a hand to do away with those restrictions which were almost the last remaining rag of what really separated the Universities from the heart of the country itself. He wished to see the House support a great national system of secondary education, and he should have been glad to see the right hon. gentleman whose great powers were now engaged in trying to reconcile the irreconcilables devoted to working out such a system. The country could not afford in these days to lose any portion of its intellectual force. The struggle between nations was not now a struggle of war, but of intelligence, of intellectual and moral force, and they ought to give to every one of the population the opportunity and means of climbing from the lowest to the highest places in education. (Hear, hear.) So long as the Universities were bound up with the Church, so long as they were not independent of tests and clerical restrictions, they could not be called Universities of the nation, and in the true sense of the word national. Therefore he called on the House to support this resolution, and give to the Universities the strength to carry through those reforms which they asked for. He thanked the House for the patience with which they had listened to his observations, which—that being the first time he had spoken in the House—he had uttered with some difficulty; but he hoped he had placed them with sufficient clearness before the House. (Cheers.)

Mr. GLADSTONE: Sir, no two members in the House could be more fully entitled than the mover and seconder of this amendment to bring under notice the very important and interesting subject to which it relates. And I am bound to say that no one can question either the capacity they have shown or the high and generous views of the speeches they have delivered. No one who has listened to the speech of the seconder could fail to sympathise with those large principles—I will not say of benevolence, but of justice, on the subject of education with regard to the masses of the people. No one who listened to the elaborate speech of the mover could for a moment suppose that, while arguing strongly for the abolition of clerical restrictions, he was actuated by any indifference to the great subject of religion. With respect to the argument, it is not that matter on which I join issue with my hon. friend. I do not think that the time has arrived when the Government can find itself in a condition to give opinions in detail upon the large number of points that arise for consideration in connection with the subject-matter of this motion. I need not say they could form no part during the time we have held office of our practical deliberations. We have had enough, a great deal too much, otherwise to do. (Cheers.) But, speaking generally, I apprehend that these matters are to a certain point defined by the former proceedings of the Legislature in a way we cannot overlook. It is determined and laid down for us what the principle is that subsists between clerical restrictions and University endowments. That principle is qualified by the University Tests Acts, by the provision most properly stated with regard to religious worship and instruction. In that field so marked out before us there still remain for discussion questions of detail—the question how far the application of rules shall be uniform, the question now boldly raised whether, when the Legislature made provision in favour of religious instruction and worship, they meant it to be committed to clerical hands. On these and other matters I wish to reserve to myself entire freedom. There is the obligation of rules already laid down, but the question the Government cannot altogether overlook is whether this is the time and the form in which it is desirable—I will venture to go a little further, and say whether it is becoming—for the House to express its views by a general resolution. (Hear.) Perhaps some may be startled by my giving utterance to such a scruple, but I am bound to say that there would be the gravest objection to a declaration purporting to carry the authority of a resolution of this House on this subject at the present moment. What have we done in this matter? By the University Reform Act and the University Tests Act we laid down certain principles of action. We then in the last Parliament appointed a Commission and gave it certain powers and instructions. We have marked out a field of action for it within which the Commissioners are to exercise their judgment in the discharge of the very high and solemn functions entrusted to them. Most true it is that Parliament did not place the Parliaments which were to follow in the hands and at the mercy of the Commission. Parliament has provided that when the labours of the Commission have taken form in ordinances those ordinances shall be laid upon the table of both Houses, and then, if we are dissatisfied with the manner in which the Commissioners have discharged their duty, we shall have an opportunity of frustrating and annulling so much of their labours as we may think do not deserve to be established as part of our University system. But now what is the proposal of my hon. friend? There being at work under our eyes a body composed of persons of great dignity and authority, of high character and personal capacity, who are engaged in fulfilling instructions committed to them by the Legislature, my hon. friend asks us to declare by a resolution certain opinions on certain portions of the subject-matter which the Commissioners are to consider. Now, it is natural to ask "Why invite the House at this time to pass such a resolution?" My hon. friend feels that a resolution of this kind, in order to acquire full authority, must take form in an Act of Parliament, and he says accordingly that he is prepared at the beginning of the next Session to introduce a Bill for this purpose. But while he announces the Bill for the commencement of next Session, he invites us, amid the hurry and pressure of the present Session, to declare the sentiments and principles on which the Bill is to be founded. For what reason is it that this preliminary declaration is to be made by us so long before the introduction of the Bill which is to give it effect? The reason is obvious. This resolution is intended to act upon the minds of members of this Commission, and to induce them to proceed in a manner different in a greater or less degree from that in which they would act if the resolution were not passed. This is most candidly confessed by my hon. friend, and to the issue thus raised I must call the attention of the House, not as a House of Commons imbued with particular opinions on the particular subject-matter of the resolution, but as a House bound to consider the principle which is adopted in the simple fact of passing a resolution by the single authority of this House in order to influence the action of a body engaged in giving effect to certain purposes and principles under the united authority of the Legislature. Is my hon. friend prepared to take a course of this kind, or has he considered what it involves? What title has an inferior authority—and the authority of the House of Commons is necessarily inferior to that of the combined bodies of the Legislature—to interfere with the collective authority of the Legislature? Has my hon. friend considered the effect of establishing a precedent of this kind? Is he willing that the representatives of future majorities should be able to point to the proceeding of to-night, and say, "Here is a grave precedent, showing that the House of Commons does not scruple to set up its own separate judgment against the judgment which the entire Legislature has pronounced." This is a Liberal Parliament; but we have had a Tory Parliament, and we may have a Tory Parliament again. ("Hear, hear," from the Opposition.) I shall never see another one, but some of the gentlemen who sit near me may have that happiness, or misfortune. (Laughter.) Well, the last Parliament was a Tory Parliament, and the Parliament preceding had passed an Act and had appointed a Commission for the purpose of dealing with endowed schools in this country. Her Majesty's late Government introduced a Bill, of which we complained, for the purpose of altering the provisions of that Act. Now, what should we have said if that Tory Parliament had passed, not another Act, but a resolution intended to influence the judgment of the Commissioners, and to induce them, in deference to this House, to depart from the instructions which they had received at the hands of the Legislature, or to fulfil these instructions in a manner different from that in which they would otherwise have fulfilled them? I think we should have said that that was a grossly unconstitutional course if deliberate and understood, and an unhappy accident if precipitately followed. I appeal to my hon. friend and ask him to consider whether it is not a dangerous principle to adopt, that this branch of the Legislature should take into its own hands the direction of matters for which the entire Parliament has made particular provision. As my hon. friend himself pointed out, we have our remedy if we do not agree with the proceedings of the Commissioners. We can interfere with their ordinances, and we can frustrate them in the exercise of their powers. My hon. friend says that it would be a strange and hard thing to do this, and that courtesy and respect for the Commissioners lead him to take the course which he has taken to-night. But I must say I am greatly in doubt whether this courtesy and respect will be fully appreciated by the Commissioners—(laughter)—and whether they will not say—as I should were I in their position—that the best way to show them courtesy and respect would be to allow them to fulfil without interruption the duty imposed upon them by the Legislature. (Hear, hear.) My hon. friend wants to save Parliament from the trouble of interfering at the last moment and the Commissioners from the trouble of doing their work a second time. I must, however, say that I think my hon. friend, in the honest attempt he makes to avoid one danger, falls into another and a more serious one, for I ask him to place himself in the position of the Commissioners, who are men of character and ability, and who have received a certain trust, and to enter into their feelings when assailed by a resolution of this House which is intended to alter the course in which they have been walking, by indicating a direction distinct from that of the Act of Parliament under which they act. When I consider the great authority of the House of Commons, even when acting alone, I think the position of these Commissioners would be a very painful position supposing this resolution were carried, and it would not surprise me if, as men of character, they should deem the only refuge open to them to be that of declining to execute the trust granted to them by the Legislature. I speak partly as a member of the Legislature and partly as a member of the executive Government. I must be faithful and loyal to the general relations which have been established. I may not forget authority when I am touching upon that which has been done by authority. I must not fail to regard those principles of action which bind together the life of the country in order to gain some important object. It is impossible for any one who has been under the influence of Oxford not to appreciate the sincerity and enthusiasm of my hon. friends in bringing this question before the House. But I am bound to say this—that if they bring in a Bill they will receive every assistance from the Government in obtaining a full and fair field for discussion. (Hear, hear.) I am confident that this is the mode of action which is recommended by sound constitutional principles; and I hope they will join with me in maintaining those principles, even when they have an object in view so desirable in itself. It is unnecessary for me to trouble the House, nor do I wish to do so, with details. I do not seek to raise the question whether the ideas of my hon. friend may be adopted without reserve or whether they require some reservation. My hon. friend will have a legal opportunity for giving effect to his views, and I will assist in making that legal opportunity a convenient opportunity. If he desires to do so it will certainly be my duty to give a careful consideration to the arguments which may be brought forward in order to justify us in accepting the principles which my hon. friend has laid down. Those arguments will be considered by the Government if they are brought forward in a manner which is friendly and respectful to the Commissioners themselves. I trust that my hon. friends will find no antagonism between themselves and the Government which will require this motion to be carried to a division. These considerations are considerations in which I frankly own that I anticipate the concurrence of my hon. friends. As far as we can, we will offer practical facilities for my hon. friends to carry out their wishes. But what I have said does not impress upon me the duty of voting any negative to the proposition of my hon. friend. At present the motion before the House is a simple declaration of opinion on a question into which we do not think it expedient to enter formally at the present moment, nor until the proper period may arrive at which it may be expected that the motion may obtain the support of the House.

Mr. WALPOLE, who was somewhat indistinctly heard, said that he wished to remind those who were not in the House when the University Tests Bill was passed that the very question was then discussed which had been brought before the House by the hon. member for Grantham. The question had been submitted both before that House and the other House of Parliament. Both Houses had declined to entertain the question again, upon the ground that it was desirable to leave the Commission which was shortly to be appointed perfectly free action on the subject. He objected to the House now interfering with the matter without the knowledge, without the information, without the evidence which would be brought before the Commissioners, and also without being acquainted with the principles by which the Commissioners would have to be guided. The Commissioners had been sitting nearly two years and would have to address themselves to the very question upon which the House was being asked to express its opinion. Without divulging in the slightest degree what ought not to be divulged of what he knew of the proceedings of the University Commissioners, he might say that they had come to the conclusion that the delegates ought not to require persons to take Orders except to the extent absolutely necessary for the work of the college. He might also say, he believed without breaking any confidence, that the great majority of the colleges were in favour of that conclusion. He thought that it was not reasonable or right to obstruct in any way the proceedings of the Commissioners without knowing the principles which would enable them to form a judgment on the question; and the House ought not to proceed without obtaining the fullest information on the subject. Without giving any opinion on the larger question raised by the resolution of the hon. gentleman—for the time had, he thought, not arrived when that question could be discussed with advantage—he should vote for the motion for going into committee of supply with the object of postponing the consideration of the subject to a more fitting opportunity. (Hear, hear.)

Mr. BRYCE said it was not likely that any information would be laid before the House by the Commissioners which would place it in a better position to discuss the question than it was that evening, and the best way to get out of the difficulty which had been pointed out by the Prime Minister was, he thought, that the Government should undertake to legislate on the subject itself. The University was a lay body, charged with the promotion of learning and science, attached to no denomination, and entitled to choose the best men she could anywhere find for her teachers. There was, therefore, little necessity, in his opinion, to argue the question why professors should be freed from all clerical restrictions; for it was part of our very conception of a University that its study and teaching should be directed towards the discovery of truth alone. There was not, then, any good reason which he could see why the teaching of the Hebrew language should be confined to a clergyman. Such a restriction unduly narrowed the field of choice, excluding all laymen and Nonconformists. If it were said that the teacher of a subject like Hebrew was not to be allowed to treat it in a purely scientific way, and was only to teach that which was consistent with the doctrines of a particular Church, that would enfeeble the Hebrew professor and deprive him of influence over his class, and also force him to walk about in chains instead of leaving him unfettered. So, as ecclesiastical history did not necessarily mean the history of dogma, it meant the history of the Church as a whole—of the Church as a living body, acting and speculating, influenced by the movements of thought, and herself influencing the affairs of the world. This was a subject which did not need a clergyman to treat it; indeed, some had maintained, though he did not go so far himself, that a layman was likely to deal more temperately and dispassionately with such delicate topics. The appointment to those professorships of Hebrew and of ecclesiastical history was made by the Crown under the advice of the Prime Minister, and it was not to be supposed that the Crown would make appointments to them which would shock the feelings of the country. It would be easy to find clergymen and dignitaries of the Church whose appointment would excite a far greater storm of discontent than would that of any Nonconformist or layman. The University Tests Act expressly said that no restriction nor test should attach to any professorship in either University except a divinity professorship. The professorships of Hebrew and of ecclesiastical history were not divinity professorships, and but for the accident that they were endowed by canonries in cathedral churches they would now be free and open. Ecclesiastical revenues had been taken and applied before now in a manner beneficial to the whole community, and especially for the purposes of education. Two canonries in Christ Church had already been suppressed and applied to the foundation of studentships which were lay, or which, under the resolution of his hon. friend, would become lay, and there were other instances of ecclesiastical funds which had been applied (as in the case of part of the endowment of the headship of Balliol College) to lay educational purposes. Taking the salary and the house of a canon together, the canons of Christ Church had £1,600 a-year, a canon of Ely having about £800. At Oxford University the Hebdomadal Council had represented to the Commissioners the desirability of having a lay chair for Hebrew, and at Cambridge he believed the general feeling was in favour of making the new chair of church history open to laymen. The resolution of his hon. friend, coupled with the amendment, might be taken as a request to the Government on the part of the House to enlarge the powers of the Commissioners to deal with the question of the canonry professorships, and in that way to complete the work with which they were charged. He admitted that the constitutional objections urged by the Prime Minister had much force; but they did not apply to the amendment he had given notice of, for new legislation would be needed to enable the Commission to deal with these canonry professorships, which they held they had not power to deal with under the present Act. The best evidence that could be given of the absence of any real danger in abolishing all tests was the course taken by Trinity College, Cambridge. That college had always been a foundation not more remarkable for the great men it produced than for the liberality always found there; and it had now proposed that all its fellowships, he believed numbering sixty, should be free from clerical restrictions. (Hear.) Her Majesty's Cambridge Commissioners, guided by two prelates, ornaments of the English Church for learning and liberality, had decided to accept that proposition, and make all the fellowships in Trinity College open to all Her Majesty's subjects. (Hear.) The right hon. gentleman at the head of the Government had carefully guarded himself from expressing any opinion on the resolution. He (Mr. Bryce) ventured, with great deference, to submit that Her Majesty's Government should let the House know what they thought of the subject of his hon. friend's resolution, and whether they would take any steps with regard to it next Session. (Cheers.)

Sir J. MOWBRAY said his hon. friend, the member for Grantham, surprised him very much by saying this was a question, not of religious liberty, but of academic freedom. This was in reality one of the dishes served up at the breakfast of the Liberation Society, at which his hon. friend, the

member for the Tower Hamlets, was present. A circular, emanating from the head-quarters of that society, and signed by Mr. J. Carvell Williams, stated that the decided Liberal majority in the new House of Commons would enable the friends of religious liberty to procure the abolition of ecclesiastical tests and qualifications. ("Hear, hear," from the Ministerial side.) His hon. friend said, however, that was not a question of religious liberty. (Hear.) Though in the insidious disguise of a mere academic question, this was really the first instalment of the programme for the Disestablishment of the English Church. (Cheers.) The proposal of his hon. friend to take the money for the foundation of lay professorships was nothing less than undisguised spoliation. For these reasons he should vote against the resolution, which he regarded as unprecedented, premature, and unnecessary.

Mr. NELSON did not think that there was any inherent advantage in clerical education; nor, considering the character of that sycophant Wolsey, could he respect the memory of all the pious founders. The time had gone by for the protection of clerical interests in monastic institutions, and the human mind was fast emancipating itself from clerical influence. He questioned whether education could ever be made a function of government. If the State undertook the task, there would always be interests at stake that would be unavoidable to honest inquiry. At one time the Presbyterians had distinguished sacred from secular education, and the result was sacred rhetoric. (Laughter.) It was a failure. (Laughter.) He pronounced sacred rhetoric at that time to be a sacred sham. (Renewed laughter.) There was no sacred mode of determining an angle in trigonometry, and he was aware of no sacred mode of analysing a Hebrew verb, or of any heresy lurking in the middle voice of a Greek verb. He besought the House, so far as it could influence the education of the country, to leave it untrammelled, to leave it to walk alone without ligatures or swaddling clothes in the interest of cunning clerics who cared but little for the elevation of the human mind if they could succeed in their purpose. In his country £800 a-year would produce Greek scholars *ad libitum*. (Laughter.) In this island were the sinews of war, the sinews of learning, and the sinews of great establishments; but unless science could act upon its own honest inquiries, unless psychology could be based upon the philosophical truths that regulate the phenomena of the human mind, unless Christianity could live by its own inherent power, Europe would struggle in vain to shore it up. (Laughter.)

Professor ROGERS, from a life-long experience of the University of Oxford, said the opposition of the lay and clerical influences at the University was almost malignant in character. Parliament ought once for all to separate the Universities of the country from those denominational tests which were the cause of so much rancour and injustice. The best way in which religion, learning, and the best faculties of the human mind could flourish was to be left in the atmosphere of freedom; and the best thing people could do for the Church of England in the Universities was to leave it free to carry out its own work in its own way, without resorting to prizes which degraded the giver and still more the recipient. (Cheers.)

Mr. E. LYULPH STANLEY wished to make an appeal to the Prime Minister. He would not go into the question of the constitutional aspect of the resolution. It was not for him to put his trifling experience against the vast knowledge and experience of the right hon. gentleman. But, waving that question, he thought, in deference to the many claims upon the time and attention of the Prime Minister, they might withdraw the motion for the present. He would not, by a division, add to the embarrassment of the Government, who were encompassed by so many difficulties, which they had inherited from the incapacity of their predecessors. (Hear, hear.) He took note of the promise of the Prime Minister that next Session they should have the fullest opportunity adequately to challenge the statutes framed by the commissioners. He wished that the Prime Minister had added a promise that if the statutes fell short of the purpose of the resolution, they should have his support in challenging them. However, the Prime Minister had not expressed an opinion, and, at any rate, had not opposed the resolution. He would beg him, before next year, seriously to consider the question, in order that when the time came they might take united action. Let him remind the right hon. gentleman that in this matter the Liberal party was a unit. In 1876 and in 1877 this question was raised in substance by Lord Granville, who was then the leader of the Liberal party, on behalf of the Liberal party, and the right hon. Member for Ripon (Mr. Goschen) raised it in 1877. He wished to refer to the speech of the Prime Minister in 1877, for though he supported the motion, he was not quite on a level with his party in this matter. On that occasion he expressed a hope that while the test of Holy Orders might be abolished, yet that a considerable number of fellowships might be awarded for proficiency in the school of theology. He would not detain the House by going into the details relative to that school; he would merely ask the Prime Minister to consider the subjects of examination, the character of the examiners, and the mode of their selection; and he would see that it was distinctly a denominational school of theology. (Hear, hear.) He contended that it was illegal, or, at any rate, contrary to the spirit of the Universities Tests Act, to award fellowships through a school which was not fairly open to all denominations. (Cheers.) The Liberation Society had been alluded to by the right hon. baronet the Member for the University of Oxford. He was not ashamed to speak as one of that society, and to say that they were contending for the principle of religious equality; and as contending for a principle they could accept no compromise. It might be this year, it might be next year, it might be ten years hence, but they were bound to put an end, sooner or later, to all restrictions. He might remind the Prime Minister of the action of the Phoceans. When they were called upon to take down only one battlement as a sign of submission, they could not endure it, and had rather seek new homes across the waters of an unexplored ocean. So it was with the friends of religious equality. One restriction would violate their principles, and they would fight against it. He thought the motion might now be withdrawn, but he would appeal to the Prime Minister to make some concession to his party as they would do for him, and next year, even at the sacrifice of some private feeling, to join in removing all clerical restrictions. (Cheers.)

Mr. B. HOPE said that at last it had come to the candid confession that this was a move in the campaign of the Liberation Society; the well-known, the ubiquitous name of Carvell Williams, was at the bottom of it. All knew the transparent honesty and the philosophic mind of the member for Grantham, but he had fallen into the hands of the Liberation Society. (Laughter and cheers.) After comparing the Cambridge of his time with that of to-day, he remarked that the idea that they would gratify any feeling worth gratifying, that they would be doing any good by doing away with religion, by starving away the worship of the Almighty, and that was what was meant, would be a great mistake in the way of business, to say nothing more.

Mr. RICHARD: It seems to me that the right hon. gentleman the junior Member for the University of Cambridge has the Liberation Society and Mr. Carvell Williams on the brain. (Laughter.) He seems to see them everywhere. It is at least a striking tribute to the importance and influence of that association—to which I am not ashamed to avow I have the honour to belong—that when any question connected, however remotely, with ecclesiastical matters comes up here for discussion, the Liberation Society is sure to be dragged in by the head and shoulders. (Laughter.) The Liberation Society is to some hon. gentlemen opposite what the Anti-Slavery Society was to the West India planters; what the Anti-Corn Law League was to the Tory landowners. But let them remember that those bodies, in spite of the abuse with which they were assailed, did accomplish their object, and I have no doubt that the Liberation Society will ultimately accomplish its object, in effecting a separation of the Church from the State. (Hear, hear.) But I rise now as a Nonconformist merely to state—and in doing so I believe I am representing the sentiments of all the Nonconformists not only in this House but throughout the country—that we cordially approve of and support the motion of the hon. Member for Grantham. I hope my saying so will not prejudice the motion in anybody's estimation except that of the right hon. gentleman the Member for the University of Cambridge. I wish the right hon. gentleman the Prime Minister, in appealing to my hon. friend to withdraw his motion, had been a little more explicit in his own declarations, and had expressed the substantial concurrence of the Government in the object of the motion, and their determination, if the matter be not dealt with satisfactorily by the University Commissioners, to legislate on the subject. Still, after that appeal, and under all the circumstances of the case, I think it will be most expedient for the hon. gentleman not to press his motion to a division. (Hear, hear.)

Sir M. RIDLEY, as a member of the Universities Commission, denied that they were doing nothing to diminish clerical restrictions in the Universities. He considered that it would be highly inconvenient for the House to pass an abstract resolution without knowing what steps would have to follow.

Mr. ROUNDELL then withdrew his resolution, and the House went into Committee of Supply, and immediately resumed.

OPINIONS OF THE PRESS.

The *Times* says:—"The grounds of objection to clerical restrictions are obvious. Not only do they stand opposed to the theory of complete religious equality, but, what is perhaps more important from an University point of view, they narrow the range of choice, and thus compel in some cases the appointment of inferior men to posts for which better qualified candidates could be found. . . . A clerical fellowship does not bring as good a class of competitors as an open fellowship. Men are often elected to it who could not have won their place unless the field had been artificially narrowed. The restriction operates as a restriction always will. It probably does not increase the whole number of college fellows in Holy Orders. It here and there lowers the type of some of them, and pushes less worthy men into a prominence which it is not for the interest of the college that they should obtain. The notion that to abolish clerical restrictions would shut out the clergy from college and University offices is too absurd to be entertained. It is fairly open to doubt whether it would even tend to do this. . . . The successful college student is, it is true, of no one type, but he inclines more to the clerical type than to any other. He takes Orders in the natural course of things, and as long as he remains at the University he is scarcely conscious of any change from having done so. But he does not like the notion of being compelled to take Orders within a stated period of years. If he has choice between an open fellowship and a clerical fellowship, he will select the former, and will leave the clerical fellowship for men of more moderate ambition or of fewer scruples than himself. So, too, with college headships. A clergyman will often, but not always, be the most available man who can be found for them. If the electors have a free choice, they will fix on the most available man. . . . The protection of clerical restrictions the Church does not need. If it should ever come to need them, and to depend upon them, it will be a proof of weakness which its professed friends ought to be the last to believe in or to look forward to, or to think it necessary to guard against."

The *Daily News* says:—"Mr. Roundell's proposition is, in point of fact, simply a fulfilment of the claim which political and religious liberty have for some years back been making with success on the ancient bulwarks of our University system. . . . The Tests Act passed in 1871 declared that the Universities were established for the national benefit, and in the spirit of that declaration Mr. Roundell contended that the restrictions ought to be abolished which confine certain headships and fellowships to the occupation only of men who have taken Holy Orders in the Church of England. There are about seven hundred fellowships in Oxford and Cambridge, representing a revenue of two hundred thousand pounds a year or thereabouts, and the great majority of the colleges have already proposed the abolition which Mr. Roundell recommends to be made general and absolute. . . . We cannot complain that Mr. Gladstone did not feel inclined to anticipate the report of the Commissions. He said quite enough last night to show that his inclination goes along that path which Mr. Roundell invited the House of Commons to tread. The whole spirit of modern University legislation, as Mr. Gladstone said himself, is in the direction of the abolition of all manner of religious tests, and the opening of the Universities, as thoroughly national institutions, to people of all classes and of all beliefs. Mr. Roundell has done something by obtaining from the head of Her Majesty's Government such a declaration, qualified though it was in some points, as Mr. Gladstone made last night. Mr. Roundell acted wisely in not pressing the motion to a division. He has accomplished as much as could well be expected, and may be content with the result of the night's debate."

THE MEMORIAL TO THE PREMIER.

Professor Tyndall has addressed from Switzerland a letter to Mr. Carvell Williams relative to the Memorial to Mr. Gladstone in support of Mr. Roundell's motion, in which he says:—"I should have gladly signed your Memorial had it reached me in time. I am in the midst of the Alps, and have therefore missed the opportunity of showing my sympathy with the movement for the abolition of ecclesiastical tests." The following have also been added to the long and influential list of names (some 800 in number) which appeared in our last number:—

A. M. FAIRBAIRN, D.D., Airedale, Yorks, Principal of Airedale College.
JESSE COLLINGS, M.P., Birmingham.
C. H. ROBARTS, M.A., City Remembrancer, London.
WILLIAM ODLING, M.A. (Oxon), F.R.S., Oxford, Waynflete Professor of Chemistry.
WILLIAM AGNEW, M.P., 35, Harley-street, W.
CHARLES BRODIE SEARLE, B.A. (Lond.), Reading, Assistant Master.
F. PIERREPONT BARNARD, M.A. (Oxon), Islington, Head Master, Proprietary School.
GEO. A. HAYWARD, M.A. (Camb.), Colchester.
S. THEODORE MANDER, B.A., Wolverhampton.
WILLIAM ELMSLIE, M.A. (Aberd.), Liverpool.
L. C. ELMSLIE, M.A. (Edin.), Liverpool.
D. LLEWELYN LLOYD, J.P., Festiniog.
E. ARMITAGE, M.A. (Camb.), Waterhead, Oldham.
HENRY G. HOWSE, M.D. (Lond.), 10, St. Thomas's-street, Southwark, S.E., Surgeon to Guy's Hospital, &c.
D. CHARLES EDWARDS, B.A. (Rev.), Bala.
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C. M. AGNEW, B.A., Trinity College, Cambridge.
W. B. RAWSON, M.A., Prestwich, Manchester.

HOW FICTIONS ARE FABRICATED.

WRITING on the Burials question, the *Church Review* of July 2, said:—"If the village cobbler may rant over a grave, on no liberal or fair theory ought Messrs. Voysey or Bradlaugh or Mrs. Besant to be excluded from their more sober utterances, or the clowns of a circus from taking three leaps over the remains of a departed comrade, as was done in Kensal-green Cemetery the other day." The writer, who describes an occurrence in Kensal-green "the other day," probably had in his mind the following paragraph, which appeared in the *Gloucestershire Chronicle* of June 12:—

BURIAL SCANDALS.—In reference to the discussion on the Burials Bill, a correspondent sends the following, quoted from the *Court Journal* of May 24, 1879, and says—"To this, and worse than this, we shall be subjected if our churchyards are thrown open to schismatical functionaries."—"A clown was buried at Finchley on Sunday, according to his directions. First in the funeral procession rode the ring-leader, leading four *dames de la cirque*, in costume. These ladies were followed by the bounding brothers, the sword-swallowers, the *saltim-banques*, the bare-backed riders, and other male performers. Then came a dwarf carrying a black flag, and after him the Barbary ape Jacko, on a Shetland pony. Jacko was in a suit of sables, and his steed was also decked in the trappings and the suits of woe. The coffin was borne on an open bier, and on the plate, where the royal coronet should be, were the motley garments of the clown. Two clown colleagues followed the hearse, but if they filled the position of chief mourners their garb was certainly not in keeping with their place, for they were chalked, ochered, and dressed as if for performance. The strange calvacade was wound up by part of the circus band in one of the gaudy professional carriages. They played such airs as 'Go where glory waits thee,' 'Down among the dead men,' 'In some far sultry clime,' and other *morceaux* selected by their deceased comrade. At the cemetery the last remains of Billy Walton were laid in the grave, and when the daisy quilt was snugly spread over him each of his brother-clowns turned a summersault over his resting-place, and with that the remarkable interment concluded."

Here the scene is laid at Finchley, and instead of the other day the time is May, 1879. The *Court Journal* is also made responsible for the statement. But the writer in that paper only worked out in detail a fancy sketch of what, it was alleged, *might* happen if Mr. Morgan's Burials Bill became law, transforming what was confessedly imaginary into a record of an actual occurrence. Here, no doubt, is the original, which appeared in the *Hereford Journal*, a Tory paper, on the 1st of March, 1879:—

Hengler's Circus may be performing at Weobley, or Pembridge, or Kingsland. One of the members dies, and is to be buried in the parochial churchyard after the Burials Bill has passed. The manager goes in search of a gravedigger; there remains no longer a vested right in such a functionary. He selects a spot for the grave. It is the precise spot that an aged patriarch of the village had long fixed upon where to lay his head by the side of his fathers and forefathers. Under the Burials Bill there is no reservation of choice of rights. On the day of the funeral the entire company of the Circus are in attendance in costume and character. "The gentlemen" mounted on the cream-coloured horses, "the ladies" in their spangled dresses, imitating Diana, are in the procession; "Mr. Clown" is in the melancholy group, painted white and red, with cap and tuft on his head. The body, borne by four grooms in circus livery, is lowered into the grave with a flourish of trumpets, and the scene closes by "Mr. Clown" throwing a summerset across the grave.

Nothing more need be said about this than that the writer's ignorance of the Burials Bill is shown by the fact that he assumed that it interfered with the incumbent's control over the churchyard. We daresay that, as is their custom, Tory and Establishment writers and speakers will go on referring to the "clown's funeral" as though it were a real instead of a suppositious event, and, therefore, we have stated the actual truth about the matter. When the original statement appeared it was aptly said that a cause must be on its last legs which required to be defended in such a fashion, and the criticism which was prophetic then is incontestible now.

Asylum for Fatherless Children, Reedham, near Croydon.

THE GENERAL MEETING and MIDSUMMER ELECTION of this Charity will be held on TUESDAY, JULY 20th, 1880, at the CANNON STREET HOTEL, to receive the Report of the Domestic and Financial State of the Charity, to appoint the several Officers, and to Elect from a list of eligible candidates Twenty-one Children—fourteen boys and seven girls.

Notice.—An Alteration of Rule 18 will be proposed for adoption.

The Chair will be taken at 11.30 a.m. by HENRY SPICER, Esq., Treasurer. All applications should be made to the Secretary, Mr. George Stancliff, between the hours of 10 and 4, at the Office, 26, Finsbury-pavement, E.C. T. W. AVELING, Hon. Sec.

Nonconformist Grammar School, Bishop's Stortford.

PRIZE DAY.

THE ANNUAL GATHERING of the PARENTS and FRIENDS of the above school will be held on WEDNESDAY, July 21st, 1880, at which EDWARD GRIMWADE, Esq., J.P. (Chairman of the Company), will preside; W. H. WILLS, Esq., M.P., will distribute the Prizes; Rev. ROBERT BRUCE, D.D. (of Huddersfield), will address the pupils and parents. Other ministers and gentlemen will take part in the proceedings. To commence at 12.30.

A Cold Collation will be provided in the spacious play room, at which Edwd. Grimwade, Esq., J.P., will preside.

As it is important to know the number of friends who will attend the Luncheon, tickets for the same should be obtained of the Local Secretary, Mr. A. Boardman, Bishop's Stortford, as early as possible.

Convenient trains run to and from London and Cambridge and the neighbourhood.

Congregational School, Lewisham.

THE PRIZE DAY of the above School will take place (D.V.) on THURSDAY, the 22nd inst.

Tea at 5, Public Meeting at 6 o'clock p.m., S. MORLEY, Esq., M.P., Chairman. Address to the boys by Rev. H. SIMON.

Rev. J. VINEY, President.
Rev. S. FISHER, Secretary.

Amersham Hall School, Caversham, Oxon, near Reading.

HEAD MASTER: ALFRED S. WEST, M.A., Camb. and Lond., Trin. Coll., Camb., and Fellow of Univ. Coll., Lond., Gold Medallist of the University of London, late Examiner in the Moral Sciences Tripos in the Univ. of Cambridge; and Eight other Masters, Five of whom are resident.

The NEXT TERM will begin on Tuesday, September 21st.

*** Two Entrance Scholarships of the annual value of £50 and £30 respectively, are open for competition to the Sons of Ministers of any of the Three Denominations of Protestant Dissenters. The next Examination will be held in September, 1880.

Particulars may be obtained on application to the Head Master.

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TO CORRESPONDENTS.

"R. P. CUFF."—It is hardly necessarry to publish his letter, but we quite agree with him—and, indeed, the opinion is emphatically expressed in the sketch—that the late John Burnet was much more than a humourist. No doubt that peculiar quality, especially when, as in his case, it is indigenous, greatly added to Mr. Burnet's acceptance as a speaker. And why not? Mr. Burnet, as we have hinted, was capable of heroic self-sacrifices. All honour to the man who could present to the world the genial and sunny side of his nature, when his own experience would have exerted a less attractive bearing.

"JOHN JONES" writes to express his opinion that the chief practical result of the Sunday-school Centenary ought to be the formation of a Congregational Sunday-school Union, with its headquarters at the Memorial Hall. This is the most unique and perverse suggestion in connection with that event which has come under our notice.

"ALEXANDER MUNRO."—Declined.

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THE

Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, JULY 15, 1880.

THE AMNESTY AND THE REPUBLICAN FESTIVAL.

THE Amnesty Bill has been carried at last, and Paris is *en fête*, celebrating as only Frenchmen can celebrate the coming of age of the Republic. The anniversary of the taking of the Bastille has been selected for the *fête* day of the Republic, and with reason. It was, as CARLYLE calls it, the fire-baptism of the Revolution; it sounded through Europe the tocsin of a new era to France and to the world. Out of that mighty movement the present Republic and all other French Republics have grown. The principles of '89 are still the watchword of the advanced guard of the army of progress in France, and throughout Europe they have made all things new. The French have a right to celebrate their festival, for the Republic has struggled, though with sore difficulty, through the perils of its infancy and childhood; and now, as a sign that it is full grown, and able to take upon itself all the responsibilities of its majority, it has distributed standards bearing Republican emblems to its troops. The standards have been ready, it is said, ever since the days of M. THIERS; but then there was no opportunity to distribute them, and no opportunity has occurred since. M. THIERS soon found himself so surrounded and hampered by reactionary politicians and their projects, that the holding such a festival as that which was celebrated yesterday would have seemed like a challenge to civil war. Since his death still less has the time been opportune. The conduct of the Government and the direction of the army were in hands almost openly opposed to the Republic, and Marshal MACMAHON and the Duke DE BROGLIE lived in hope that the day would soon come when they could publicly distribute monarchical standards, and rally the army to a regal *régime*. When Marshal MACMAHON fell, and M. GREVY succeeded to his vacant chair, the Republic still had to battle for very life, and nothing but the political sagacity and the masterly tactics of M. GAMBETTA saved it and brought it through. Still, the Amnesty question was always cropping up to divide the Republicans, and to create an amount of bitterness which promised ill for the unity of the party, when, the monarchical enemy being routed, it should begin constructive legislation on the basis of Republican ideas. But that is now happily disposed of by the timely, though far from dignified, surrender of the Senate; and now the whole of Republican France can celebrate its festival without one root of bitterness to trouble it, and can let Legitimists and Bonapartists understand that henceforth the Republic *fara da se*.

If there is one drawback to the fulness of the satisfaction with which we welcome this happy consummation, it arises from the action of M. GAMBETTA. It is at his dictation that the Amnesty Bill has been carried. At the commencement of the Session the Government declared as strongly against it as it is now strenuous in its favour. Its conversion is due to the action of M. GAMBETTA. In his judgment the time had come for the passing of the Amnesty Bill in its completeness, and so the Government took it up in earnest, and, with considerable tact and judgment, have carried it through. But this predominating influence of M. GAMBETTA, so long as he abstains from occupying the responsible post of head of the Government, is a gravely disturbing element in the domestic politics of France. As time slips on, M. GAMBETTA shows less and less disposition to place himself in the position to which his genius, his influence, and his history call him, and seems to enjoy more and more the dignified ease and splendour of his presidential chair. Indeed, there are mutterings of discontent in Belleville over his luxurious li.ing, which, unless he shakes himself free from it, and throws himself with real earnestness into the practical and responsible management of affairs, opens a new danger, and may leave the leadership of the advanced party to the dangerous direction of M. CLEMENCEAU. M. GAMBETTA is so strong that no Ministry which he frowns upon can stand, and yet in France it is almost fatal to a Ministry to be supposed to exist on sufferance, and to have a master outside whose nod it must obey. M. DE FREYCINET has managed the matter, on the whole, with great tact and discretion, and has secured the co-operation of the Senate by a concession which is almost childish in its simplicity and transparency; but if the Senate is satisfied and thinks that it has saved its dignity, no one else has the least right to complain.

With regard to the Amnesty Bill itself, there can be no question, we think, that the policy of the Government is a wise one. There is a very widespread feeling in France, among moderate men, that the Communists were hardly dealt with as regards the constitution of the tribunals before which they were tried, and the cruel haste with which the cases were disposed of. Moreover, it is generally believed that their treatment in their distant captivity has been brutal in the extreme, and a feeling of indignation was rising which would have pressed hard upon the Government, if it had not, with timely courage, disarmed discontent by proposing the Amnesty. But the measure may be justified on other and broader grounds. The Commune was guilty of as fearful crimes as have ever disfigured the history of Revolutions. Perhaps the September massacres of '92 exceeded them in horror; but they were bad enough to explain, if not to justify, the savage cruelty with which they were put down. But the criminals were, most of them, the wildest fanatics, and were seeking, in ways the most fatal to the very existence of society, its moral and political reformation. A great pity mingles with the stern condemnation with which such awful crimes must be visited, if society is to cohere; and when all danger of the fanaticism spreading is passed, society can afford to be generous to the self-deluded enthusiasts, who cease to be dangerous when the causes of political offence are taken out of the way. It is safe to concede the Amnesty now, because the foes of the Republic are finally routed, and in the atmosphere of free public opinion, which now can find ready expression, the fanatical ideas of the Commune will find their best corrective. It will no longer have its martyrs to keep its dangerous fanaticism burning; on the contrary it may be hoped that, in the general atmosphere of joy and thankfulness which pervades the quarters in Paris where the Commune was strongest, its most dangerous spirit will exhale away. There is always enough smouldering political fanaticism in Paris to create a grave danger to the State, and the return of the men who are regarded as the Communist martyrs may stir it to a fitful flame. But for the present we are persuaded that the dangerous element is under safe control, and Republican France celebrates her festival with no apprehension that she is dancing over hidden fires. That the festival itself was as splendid as art and money could make it, hardly needs to be noted. In the organisation of public festivities the French are unapproachable; and restored Paris, with its miles of broad, straight boulevards, monotonous as it is from the artistic point of view, lends itself to such a purpose better than any other city in the world. Who does not join in the earnest hope that Republican France may celebrate a long line of such festivals in peace, while she learns, with growing experience, to trust the principle of liberty more thoroughly, and to forswear proscription in any form as an instrument of her reign.

MINISTERIAL TROUBLES.

THE resignation of the Marquis of LANSDOWNE, and the declaration of fierce hostility to the Ministerial policy in Ireland on the part of Mr. PARNELL and his friends, have unquestionably placed the Government in a position of some difficulty, which is not relieved by the excited style in which some, even of their own friends, write upon the subject. An evening paper which has recently been rendering very able service to the Liberal party, went so far on Saturday night as to assert that the little knot of Irish members "are in effect masters of the House of Commons"; but the statement is not justified by the facts, and is one which is calculated to do mischief. There could have been no semblance of justification for it had not some of the old Whigs as well as the Tory Opposition played into the hands of the Irish Obstructives. But for the resignation of the Marquis of LANSDOWNE, itself only a symptom of the discontent existing among a section of the Whig aristocrats, the furious denunciations of Mr. PARNELL might have rallied to the support of the Bill a larger number than he was able to lead into the Opposition lobby. We have no desire to

reflect severely upon the Liberal landlords, who see in the proposal of the slightest reform in the land laws the opening of the flood-gates of revolution, and are resolved to make no concessions to an agitation which they regard as being alike false in principle and mischievous in tendency. They have taken their stand on what Mr. ALBERT GREY calls the "sacred principle of the freedom of contract," and apparently are prepared, for the sake of it, to rush into a conflict, the ultimate issue of which cannot be to the benefit of their order. We can understand their alarm, though the policy which it leads them to adopt seems to us singularly lacking in wisdom and foresight. So long as they maintain their loyalty to a Liberal party, which, while it includes among its chiefs the Marquis of HARTINGTON and Earl SPENCER, will certainly not propose measures conceived in a spirit of hostility to the landed interest, they may exercise a restraining influence on popular movements; but so soon as they place themselves in antagonism to the Government, they only afford a slight additional strength to that interested opposition which there is quite sufficient of popular force to overcome. For the present, the only result of their abstentious or hostile votes has been to give Mr. PARNELL and his followers an advantage they would not otherwise have possessed. They are not open to the same reproach as the Tories, who have openly coalesced with the men whom three months ago they denounced as enemies to the integrity of the Empire, but their action has the same practical consequences. In short, if Mr. PARNELL seems to be master of the situation, it is Sir STAFFORD NORTHCOTE and the malcontent Whigs who have made him so. Despite all discouraging appearances, we believe it would be possible to deal with the group of dissatisfied Irishmen, who have too many personal ambitions and jealousies to allow of their acting with perfect unity among themselves, if the Opposition would act in the spirit of English gentlemen.

It is clear, however, that Sir STAFFORD NORTHCOTE is inaccessible to any considerations of chivalry or even fair play. He will not commit himself openly to the approval of obstruction, but he will give it just that hesitating censure which is understood to be the tacit encouragement which all his followers need. His conduct on Friday last was little short of a scandal. Lord GEORGE HAMILTON'S initiation of a discussion on the simple proposal that the preamble of Mr. FORSTER'S Bill should be postponed was obstruction of the most flagrant and indefensible kind, and his chief ought either to have repressed such unwise zeal, or to have disclaimed all sympathy with such action in a manner which did not admit the possibility of mistake. But Sir STAFFORD, on the contrary, while hinting mild disapproval, qualified even his modified censure by a retort on the Ministry, which took out of it any sting that otherwise it might have had. The *tu quoque* was extremely feeble, for the only case which could be adduced was that of a motion by Mr. FAWCETT on the Endowed Schools Bill of 1875. But Mr. FAWCETT at the time sat below the gangway, and no man in the House was less amenable to the control of the Liberal chiefs. That the circumstances were altogether different it would be useless to argue; but the difference between the position of Lord GEORGE HAMILTON, who seems qualifying to be the future leader of the party, and Mr. FAWCETT, an outsider, destroys the parallel by means of which Sir STAFFORD NORTHCOTE turned an apparent condemnation into a real approval. The artifice does not deserve praise even for its ingenuity. It was as clumsy as it was dishonourable. Tactics of this kind, however, never profited any party, and the Tories will yet live to rue the day when they forgot both honour and patriotism in their desire to steal a mean party advantage. But it is useless to argue with men who are dominated by unreasoning passions, and by delusive hopes. They catch in the clubs and in the "lobby" of the House the echo of their own denunciations of Mr. GLADSTONE, and fancy that the country shares their own malignant hate, and that, if they can only persist in their opposition, they will bring about a reaction that will replace them on the Treasury benches. They are as egregiously mistaken now as they were in March last, when the *Times* warned the Opposition chiefs that, if they continued in the course which it had so often condemned, the result would be to give Lord BEACONSFIELD a larger majority than he had in the last Parliament. If they would look at the evidences of public opinion which are open to their view, they might find reason to suspect the justice of their conclusions. Plymouth, indeed, has adhered to its old allegiance, though all the efforts of the benevolent gentleman who excited the compassion of the judges, added to the eloquence of that latest marvel of modern Toryism, Mr. EDWARD CLARKE, and sustained by the extraordinary observations of Mr. Justice LUSH and Mr. Justice MANISTY, were only able to increase the number polled at the General Election by seven votes. Sir GEORGE YOUNG, indeed, polled nearly 100 less than on the previous occasion, and if the Tories would look at that fact they might get some light as to the spirit of the constituencies. If Mr. CLARKE had had to encounter a candidate of a different calibre—one of more decided views and more able to excite popular enthusiasm—the result would not have been so satisfactory to his party. Advanced Liberalism is in the ascendant in the popular constituencies, and they are watching, with a disgust and indignation which will ere long find expression, the conduct of the Opposition. We have had single elections at Gravesend, Evesham, Tewkesbury, Wallingford, and Bewdley, and in every case the verdict has been the same, the Liberal majority having been increased in the more important of them. These may only be straws; but they show that the current is flowing as strongly as ever in the same direction as three months ago. The Tories suppose they are damaging the Ministry; they are simply damaging themselves. The country would have sunk low indeed, if it could accept the GORSTS, the RANDOLPH CHURCHILLS, and the WOLFFS as its guiding statesmen, or if it could put any trust in the leader who is content to allow these noisy brawlers to be the representatives of Toryism in the House. But the party appear to be inebriated with hate. The passion is so strong that Lord ELCHO was not able, on Tuesday morning, to maintain even that courtesy which is always extended to a maiden speech, and rudely interrupted Mr. FOWLER, the new member for Wolverhampton, by a call to order, which the chairman at once put down. The party of gentlemen have, however, cast aside gentlemanly feeling along with all other restraint, and we must wait for a return to sober reason before we can hope even for the ordinary conduct of Parliamentary business.

The Government have been blamed for vacillation, but the more closely the charge is examined, the more unsubstantial will it be found. They have had a very difficult problem to face, and their task has been all the harder because it had to be done under pressure. Time was very short, the necessity for action imperative, and the extreme men on both sides impracticable. Their desire has been to do what is just. They have entertertained none of those hostile designs to landlords which have been so falsely ascribed to them, and their one object has been to save distressed tenants from unfair treatment at this particular juncture. The PRIME MINISTER, with his usual nobility of spirit, poured just contempt on the charges so freely brought against them, when he thus defined the duty of a Government as to a Bill: "I think it is our duty, when we get into committee on the Bill, to lend a ready ear to any suggestion which is equitable and reasonable in itself, irrespective of the party or quarter from which it may proceed. I altogether cast aside, as very cowardly and unmanly, any regard whatever for these charges of change of front, which, when they are resolved into their real meaning, simply come to this—that the Government are willing to adapt their measure to the necessities of the case." This is common sense as well as true statesmanship, and will be recognised as such by impartial persons. But, in the meantime, Home Rulers and Tories fret and fume and render the progress of public business impossible. Mr. PARNELL has become simply unendurable, and is felt to be so by a large number of the Irish members. Of course the brevity of the Session creates for him a golden opportunity, and he is trying to make the best of it. But his arrogance and folly will surely defeat his own purpose. Some remedy must be found, and will be found, for such proceedings as those of last Tuesday morning. Parliamentary Government is not to be turned into a farce by a score of Irish members.

DISTURBING A HORNET'S NEST.

IN the whole range of politics there is no task so thankless as that of attempting to redress the grievances or wrongs of Irishmen. Though simple justice to tenants be the single object in view, the denunciations of Irish landlords and Irish agrarian agitators will infallibly descend upon the heads of the hapless legislators. It must always be so until Irish landlords are willing to see justice done to their tenants, and Irish agitators become satisfied with no more than justice. This fact has been strikingly illustrated by the reception of Mr. FORSTER'S Compensation for Disturbance Bill. Whether it was judicious to atttempt to legislate in a temporary manner on a question of such great importance as that dealt with by the Bill is doubtful; but there appears to us to be no doubt whatever of this—that the Bill is right in principle, and that its chief, if not its only, fault is its temporary and partial application. It is idle to deny that the Land Act of 1870 recognised, and in an imperfect manner secured, to Irish tenants a right of property in their holdings. The statements made to that effect by Mr. GLADSTONE, Mr. FORSTER, the Attorney-General for Ireland, and others, have been vehemently denied; but it is obvious that there was no excuse for giving to tenants compensation for disturbance, unless it was held that they had a right of property in land which they or their predecessors had in many cases transformed from barren waste into cultivated farms. It is true that an arbitrary fine for disturbance, graduated in amount in relation to the size of the holding, was a rough-and-ready mode of compensating tenants for the value of their property. The tenant of twenty acres might have a moral claim to as much compensation per acre as the tenant of five acres, and he was allowed less rather because his need was smaller than because his just demands were proportionately less. But the Irish Land Act was a compromise, and like all compromises, it halted in the application of true principles. All the same, it recognised a kind of co-partnership in Irish land between landlords and tenants. In order to pass the measure, it was at the time thought necessary to allow the tenant's property in his farm to be annihilated by inability to pay his rent; but there was no justice in such extinction. It is clear that a tenant who, through misfortune, was unable to pay his rent, might have just as much property in his farm as one who had been more fortunate. His right, indeed, might be even stronger, as it is no uncommon circumstance for a farmer to fail through spending too much on his holding, by exhausting his capital before he has been able to realise the results of his improvements. Suppose a tenant who, under the Land Act, was entitled to £50 compensation for disturbance, owed two years' rent at £10 per year when he was evicted. Why should he lose his £50 because he owed £20 to his landlord? Supposing the compensation allowed under the Land Act to be fair, it is obvious that the equity of the case would be carried into effect by deducting the £20 from the £50, and paying the balance to the evicted tenant. The principle of Mr. FORSTER'S Bill, therefore, is sound, and its fault—excusable in a hasty measure introduced to meet a pressing emergency—is, not that it goes too far, but that it does not go far enough. The justice of the principle can only be reasonably questioned if the fairness of the Land Act is denied. We are perfectly aware that the measure has been denounced as one of "confiscation;" but as very few Irish tenants who have been evicted have obtained the maximum of compensation allowed by the Act, and as Mr. GLADSTONE showed that the value of land in Ireland had greatly increased since the Act was passed, we cannot admit the truth of the allegation. We hold, then, that the objections of Irish landlords to Mr. FORSTER'S Bill, though natural and to some extent excusable, are not valid.

Mr. LAW'S amendment undoubtedly made prominent, if it did not introduce, an entirely new principle. To use a term which has been frequently employed by those who have taken part in the debates on the question, the amendment contained the "germ" of fixity of tenure, the free right of sale, and valued rents—demands long made by Irish tenants, and by the late Mr. BUTT on their behalf. What, then, are we to think of the bitter opposition of Mr. PARNELL and his followers to this amendment? They object to it ostensibly on the ground that it would not grant free sale to a tenant of his interest in his holding, but would enable a landlord to insist on a forced sale as an alternative to compensation for disturbance. What would be the value of a tenant's interest under a rack-renting landlord? Mr. PARNELL asked. No one would buy, he contended, what a landlord could render worthless by raising the rent. The argument is plausible, and valid as far as it goes; but the objection might have been met, and probably will be met, in committee. If Mr. PARNELL had not got far beyond Mr. BUTT in his demands for Irish tenants, we venture to think that he would have welcomed gladly this "germ" of what has long been the Irishman's chief scheme of land reform. Once allow the tenant to sell his interest in his holding in the open market, and nothing can prevent his exercising that new right under such safeguards as may be necessary to protect it. If landlords should attempt to destroy the property thus sold, by screwing up rents, they would certainly be quickly restrained by fresh legislation, which could only take the form of valued rents. In Ulster landlords do not require this control; but whether they require it or not in other parts of Ireland, the ultimate effect of passing Mr. LAW'S amendment would be to extend the Ulster custom to the whole of Ireland. We are by no means certain that this would be the best settlement of the Irish land difficulty; but it would be a settlement which would meet with the approbation

of the great majority of Irish tenants, and of nearly all but the "advanced" section of Irish Members of Parliament. It would not satisfy Mr. PARNELL and his followers, because they want something much more revolutionary. What they want no English statesman, with a reputation to lose, can grant, and their opposition to Mr. FORSTER's Bill, if it has any practical effect at all, can only result in preventing Irish tenants from obtaining whatever benefit the measure would immediately or ultimately have conferred upon them.

From the standpoint of political expediency, it is now clear, beyond all possible question, that any attempt to do justice to Ireland is a delusion and a snare. From that point of view it is unfortunate that the leaders of the present Government are actuated by motives of principle, which they seek to realise at the sacrifice of much power and prestige. Upon the portals of the temple of Justice to Ireland is now written in flaming colours the inscription—"Let no one who desires political success enter here!"

Amid the many sensational reports which day by day appear in the daily papers relative to the Eastern Question, two facts may be discovered—the collective Note of the Powers relative to the Greek frontier question, which is couched in very conciliatory language, simply inviting the two Powers to accept the boundary agreed upon at Berlin, is to be presented at Athens and Constantinople before the close of this week; and OSMAN Pasha has been dismissed from his post of War Minister by the SULTAN. The summary removal of OSMAN, which seems to have given general satisfaction at Stamboul, is hardly compatible with his employment on service in connection with the threatened movement in Bulgaria for union with Eastern Roumelia, to promote which numerous Russian officers have arrived at Varna. The ex-Minister of War is regarded as the greatest obstructive to all reforms among all the Pashas, and his downfall, is, perhaps, a tribute to Mr. GOSCHEN's influence at the Porte. But it would be premature to regard the event as a sign that the SULTAN is about frankly to accede to the demands of the Powers, or ABEDDIN Pasha, the Foreign Minister, would not have been so diligent in arousing the jealousy of the Albanian chiefs, who are loyal to their master at Constantinople, only so far as they are pursuing common objects, and would care little for the suzerainty of the SULTAN if they saw the way open for achieving their independence. As to what Turkey and Greece or the Powers will eventually do, speculation is at fault. The Hellenic Cabinet declines to suspend military preparations, but consents to abstain for the present from hostile demonstrations. That the French Government are averse to action may be inferred from a noteworthy article in *Le Temps*, the chief organ of the more moderate Republicans, which emphatically protests against France being entangled in any scheme of intervention that might compromise her independent position. It is, however, barely possible that the SULTAN, in order to avert a nearer peril in Eastern Roumelia, may agree, at least in principle, to adequate concessions to Greece, while secretly inciting the Albanians to resistance.

This is the course which has thus far been successful on the Montenegrin frontier. The Albanians still retain the territory which the Porte engaged to hand over to that mountain State; and no sooner was another district—that of Dulcingo—proposed as a substitute, than these same Albanians were there to take possession. Thus encouraged, they have proceeded a step further by attacking the Montenegrin advanced posts, killing and wounding several of their defenders. It is superfluous to point out the gravity of an incident which may chance to provoke a general conflagration.

The relations between Russia and China are beginning to wear a threatening aspect. There seem to have been unimportant collisions in the province of Kuldja, though war has not been declared between the two Powers. But the Chinese are arming their sea-board forts, and a considerable number of Russian vessels of war are making their way to the North Pacific Ocean, with the intention, if needs be, to harrass the commerce of the Celestials.

Parliament—that is, the House of Commons—has been working hard during the past week—that is, talking overmuch, but making little progress. As is stated elsewhere, the Government somewhat reduced their list of measures, and have appropriated Tuesdays to the end of the Session; but even unlimited sittings do not always suffice to get through work, as witness Monday night, when the Commons sat from 4 p.m. beyond 4 a.m., at the pleasure of Mr. PARNELL and his eighteen—thirty-one Home Rulers being against them. The measure was the Irish Relief Bill, which was only allowed to go through committee when daylight had followed night, upon Mr. FORSTER's surrender to the Irish Dictator and his handful of Obstructives.

On Tuesday the obstructive policy was taken up by the Tories—men whose *raison d'être* is the preservation of our constitutional system! The matter at issue was, of course, the compensation for Disturbances (Ireland) Bill, the vicissitudes of which have been altogether remarkable. But we must retrace our steps for a moment. To go no further back than last Thursday night, Mr. PARNELL denounced the new clause of the Irish ATTORNEY-GENERAL (upon which we have commented above) as removing all protection from small tenants, and declared that he and his friends should no longer support the measure; and when the division was taken they walked out of the House. Consequently, the majority of 78, which a few days before had carried the second reading, was reduced to 56. Next day five hours were spent over the Bill—the question whether the preamble should be postponed occupying the entire sitting, notwithstanding appeals of the PRIME MINISTER and Mr. FORSTER. In this successful attempt to waste time, the Tories emulated the Home Rulers—Sir S. NORTHCOTE excusing the former on the plea that they were only imitating the bad habits of the Liberals when in Opposition.

The committee was down for Tuesday, and at two o'clock the CHIEF SECRETARY for IRELAND—whose self-control and endurance all reasonable men will appreciate—had to put in an appearance on the Treasury bench, though he had left it only nine hours before! Mr. GLADSTONE's promise on Monday that Mr. LAW's amendment should be withdrawn, and that in its stead he would substitute words to the effect that eviction should be considered a disturbance if the terms offered by the tenant were refused by the landlord without any reasonable alternative, had quieted—for the time being—the Parnellites, and, as we have said, the field was left open to the Tory obstructives, Lord RANDOLPH CHURCHILL, Mr. GORST, Mr. CHAPLIN, and Lord GEORGE HAMILTON, with the expressed approval of Sir S. NORTHCOTE. The discussion mainly turned upon the veracity of the statistics as to evictions procured by the Government, which were challenged by the Opposition speakers, and defended by the ATTORNEY-GENERAL. In the end, after a large portion of the sitting had been wasted, and after Mr. GLADSTONE had ridiculed the groundless and exaggerated alarms which the Bill had provoked, and declared that unless some such measure was carried out for the protection of the tenant, Ireland would be in a state of civil war, Lord G. HAMILTON withdrew his amendment. Then Mr. GIBSON, who has throughout passionately opposed the Bill, proposed that its operation should be limited to holdings under £15, against which Mr. PARNELL, now breaking silence, protested as destroying what little good there was in the Bill, and to which the PRIME MINISTER assented; substituting, however, £30 rental for £15, on the ground that the large farmers were able to take care of themselves. Of course, after this, the Parnellites would allow no further progress, and at seven the discussion was adjourned.

The consideration of the Disturbance Bill was resumed at yesterday's day sitting. The debate had not proceeded far when Mr. M'IVER was three times called to order by the CHAIRMAN for discussing the question of emigration, and silenced. The decision of Mr. PLAYFAIR was challenged, and a shoal of speakers proceeded to express their opinions on the subject. After an immense waste of time which, no doubt, gave great satisfaction to Conservative and Home Rule malcontents, it was decided that the CHAIRMAN should consult the SPEAKER, who expressed his belief that the power exercised by Mr. PLAYFAIR was only intended to be used in cases of wilful obstruction. So Mr. M'IVER was again called upon, but deferred his speech. Then followed Mr. PARNELL with a motion to report progress, believing that the Bill would bring about the consolidation of farms, enforced sales, and the extermination of small tenants. Mr. GLADSTONE pleaded for a consideration of the various points raised before a definite opinion on the Bill was formed. After much weary discussion, Mr. PARNELL condescended to withdraw his amendment, and Mr. GIBSON's amendment for the "£15" limit was, after further talk, rejected by a majority of seventy-seven (231 to 154). But before Mr. FORSTER's amendment to insert the words "£30" could be put Mr. BIGGAR seized the opportunity to talk the Bill out—another six hours' sitting having been wasted. Mr. GLADSTONE proposes to resume the debate to-day, not consenting to the Bill being defeated by such opposition. Earlier in the day, however, one of his prominent supporters, Lord E. CAVENDISH, expressed his opinion that, owing to Mr. PARNELL's opposition, it would be useless for the Government to persevere further with the Bill. To this it will probably come in the end, with, it may be, serious results in more ways than one.

We have reached the time of the year when the weather is always a matter of anxious consideration as affecting both the holiday period and the harvest. The season has certainly been an improvement on that of the sunless year of 1879; which is about all that can be said. The superabundance of rain and the scanty sunshine have somewhat jeopardised the hay crop, and retarded the ripening of the wheat. There is no prospect of abundant crops either here or on the continent, owing to what the meteorological report describes as "a singular absence of high day-temperature;" and, once again, the surplus of American and Australian wheat is likely to have many European claimants. Indeed, matters are so bad in Russia that there is talk of prohibiting the exportation of wheat. As to our own weather prospects, the meteorological department, which goes in for scientific disquisition, offered the following remarks a few days ago:—

> We are now well into the earlier part of July, and at present there are no indications of any permanent improvement in the weather over England. The high pressure areas on which our fine weather depends still lie far away to the southward of us, and numerous depressions continue to pass over us from the Atlantic. Occasionally a second area of high pressure appears in the far north, but this only adds to the difficulty, and renders the air much more thundery than it would be otherwise. It should be noted that the very winds which we hail in winter time as bringing us genial, soft weather after a long frost, in summer, by their clouds, cut off the sun's rays from the ground, and so prevent the air from acquiring the warmth for which we long, besides keeping the ground saturated with rain.

Since this was written, matters have somewhat improved. We have had more sunshine and less rain, but fine settled weather would hardly now suffice to bring about an abundant harvest, and indemnify our farmers for the serious losses of 1880 and preceding years. Perhaps, on the whole, the agricultural outlook is brighter in Ireland than in England, but the persistent rain is exciting anxious fears there as well as here.

The further revival of trade and commerce is, to a great extent, bound up with the prosperity of those classes who are dependent on the land. Thus far the progress has been continuous, if not satisfactory. It appears from the official returns that the value of our exports for the last half-year was £107,633,736, or nearly seventeen millions more than in the corresponding period of 1879; the increase having been most marked in alkalies—Lord BEACONSFIELD's test—cotton goods, iron, steel, woollen manufactures, and machinery. The trade with Western Europe is, for the most part, limited, but with the United States, India, and our Colonies it has greatly expanded. The imports for the six months have also largely increased, chiefly in articles of raw produce used in manufactures, and in bread stuffs. The indications of improvement furnished by the exports and imports for the month of June only are also very marked. As the *Times* observes, our trade is now so vast and widespread that it is always providing compensations, and business promises to go forward at a higher level than it had sunk to a year ago.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY NIGHT.

LAST night the House of Commons arrived at that inevitable portion of the Session when it is bound to take stock of its progress and its possibilities. A special interest attached to the expected announcement from the Prime Minister by reason of rumours current in well informed circles that the Government were prepared to sit through September, or to whatever period it might be necessary, for the carrying of Bills on which they had set their hearts. It was justly thought that the statement of the Prime Minister would throw some light on the question what those particular measures might be, and members would be enabled to form an opinion as to the date of their holiday.

Mr. Gladstone's statement was, for him, brief, and altogether unadorned by rhetoric. He had to announce that the Government were prepared to drop for the present the Ballot Bill and the Irish Borough Franchise Bill; simply proposing with respect to the former a continuance of the measure that would carry it over another year. As to the rest of the Ministerial programme, it was intended to proceed under all pressure with the Irish Disturbance Bill, to take the Employers' Liability Bill next in order, and to take in turn the Customs and Inland Revenue Bill. Behind these, in the Premier's estimation, is the Hares and Rabbits Bill, and further in the rear, the Burials Bill. This last, having passed the House of Lords, might be regarded as precisely the measure which the Government would make sure of in the House of Commons. It is assumed in some quarters, from the way in which the Premier put matters, that he is in a frame of mind that would see the Burials Bill go—not without a sigh, but still without a supreme effort to save it. But his statement was open to another construction. The Burials Bill might have been mentioned last precisely for the reason that it has already passed the Lords; and a House of Commons in which there is such a large Liberal majority may reasonably be counted upon satisfactorily to dispose of it even in the last days of the Session. Of course there remains the difficulty with the House of Lords. Their lordships, contrary to

the advice of some of their own order, have introduced into the measure amendments which seriously affect its principle. The majority of the House of Commons will not stand these restrictions, even if the Government were inclined to do so. The Bill will certainly be reinstated in its earlier form when it reaches the Commons, and then will follow a conflict with the Lords. How far these various considerations will affect the career of the Bill we shall not know for perhaps a month to come. One other consideration that should not be left out of view is the opinion held by some politicians on the Liberal side that the Burials grievance is too good a one for Liberals lightly to let go their hold on it. It is certain to be settled sooner or later; and the later the worse for Conservatism. This, however, is a narrow and tactical point of view from which we may expect Mr. Gladstone would be free, and though it may serve as consolation in the event of the Bill standing over, it is not likely greatly to affect matters in that direction.

Henceforward the Government will have Tuesdays and Wednesdays for their work, which, with the addition of an occasional Saturday, places them in a moderately-favourable position. That they are not in a better position, and that through succeeding sessions Ministers should be obliged to come down to the House, appropriate the time of private members, and even then admit the impossibility of carrying out their programme, is due to causes which lie on the surface. Mr. Joseph Cowen (who by his suggestion that questions should be taken as read, has effected a greater practical saving of time than has resulted from the labours of committees or of prolonged debates in the House) stated the truth in half-a-dozen words. The House cannot get through its work in the Session, simply "because there is too much talk accomplished, and too much work proposed." That talk is dearer to the hearts of some men than work was illustrated by a conversation which took place last night. It was in Committee of Supply, and on the vote for the Houses of Parliament. Mr. Rylands rose and made once more the familiar plaint that members' speeches are not fully reported in the London newspapers. The failure of duty is one keenly felt by the member for Burnley, he being one of the most copious talkers in the House, though by no means, for obvious reasons, the best reported. His suggestion, which found favour with many other members, was that the provincial Press should have accommodation in the Gallery to the curtailment of the advantages enjoyed by the London Press. The practical obstacles in the way of this proposal must be obvious to the least-instructed mind. Three newspapers Mr. Rylands named, from each of which he would take a seat, and so "accommodate the provincial Press." The spectacle of the English, Scotch, and Irish provincial newspapers scrambling for three seats is an edifying one that does not appear to have suggested itself to his mind.

There are practical difficulties that will present themselves for settlement whenever the matter is seriously taken in hand. It is, in its effect upon the House of Commons and the work of the nation that this question has special interest; and I venture to predict that, should the enterprise of one or two wealthy provincial papers succeed in forcing their colleagues into the expensive rivalry of maintaining a reporting staff in the House of Commons, the "too much talk" of which Mr. Cowen complains will reach proportions that will swamp everything else. It is the growth of the practice of reporting the speeches of members in the local papers which is chiefly responsible for the existing prolongation of debates. At present, only about half a dozen papers undertake to report at full length the speeches of their local members. When the custom spreads all over the country, the condition of the House of Commons, of Ministers, and of public business will be melancholy indeed.

If Mr. Forster needed fresh proof of the hopelessness of any dealing with Mr. Parnell on reasonable terms, he found it supplied through the long hours of last night. There have been few things more discreditable to Mr. Parnell and his faction than their attitude towards the Relief Bill. As its title indicates, the measure is an attempt made on the part of a constantly-abused Government to do something in the hour of need for the people who revile it. The fundamental objection taken against the Bill, not only by Mr. Parnell, but by the Irish members generally, is that they should be called upon to relieve themselves out of their own pockets. In the early Sessions of the last Parliament the demands of Irish members for grants in aid were limited to the Disestablished Church Fund. They were always protesting that the money was theirs, and that it should be applied to national purposes in Ireland. Doubtless it was the reiteration of this demand that turned the attention of English statesmen to this fund, and now that distress is dominant in parts of Ireland, Mr. Gladstone's Government, following in the steps of Lord Beaconsfield's, proposes to draw on it for relief.

But the Irish members are like spoiled children. They cry for something they think they may not have, and when it is unexpectedly given, they cry for something else. For many nights they opposed the progress of the relief Bill on this particular ground. When they had literally exhausted it, they objected to the Bill on the fresh score of the channels selected through which the money might flow. Finally, by a process of exhaustion, they had on Monday night reduced opposition to two clauses known as the Railway Clauses, which had the misfortune to meet with Mr. Parnell's disapproval. These clauses, which did not appear in the original draft of the Bill, were introduced by Mr. Forster in deference to the opinion of a considerable majority of Irish members. Mr. Parnell was by no means sorry to find that on this particular point he might challenge to a trial of endurance not only Her Majesty's Government, but some Irish members who refused to obey his dictation. Accordingly, when at midnight the House resumed Committee on the Relief Bill, Mr. Parnell, without any circumlocution, announced that he was prepared to sit all night, or, if necessary, through the following day, in order to prevent the clauses being added to the Bill. Mr. Forster protested that he had no strong opinion on the subject, but was anxious that the majority of the Irish members should have their opinion enforced, and he was prepared either to press the clauses or withdraw them, as the Irish vote might go.

The first division showed that a considerable majority of the Irish members, including Mr. Shaw, were in favour of retaining the clauses. Mr. Parnell was able to muster only sixteen members, and these it may be said, without disrespect, were gentlemen the value of whose opinions on any controversial point is considerably lessened by the circumstances attending their selection by Mr. Parnell as Parliamentary candidates. Thus encouraged, Mr. Forster rashly avowed his determination to proceed. Mr. Parnell lightly accepted the challenge, and all through the watches of the night the weary business proceeded till, at half-past four, when the light from the summer morning sun flooded the Chambers Mr. Shaw threw up the sponge, and Mr. Forster, doubtless, grateful for the excuse, surrendered at discretion, leaving Mr. Parnell master of the situation. The Bill passed through Committee, but on Mr. Parnell's terms. To-morrow he will commence a campaign, in which he confidently hopes to be equally successful, against the unfortunate Compensation for Disturbances Bill.

SCOTTISH NOTES.

[FROM OUR OWN CORRESPONDENT.]

THE election of Mr. Dalrymple for Bute is very vexatious, and it is small consolation to be able to *explain* it. Rightly or wrongly, the Tories will boast of such victories as signs of a reaction, and these victories themselves must, to a certain extent, be demoralising in their consequences. I hope that something may be done to expose in a formal way the conduct of the Duke of Hamilton. He may not have canvassed in a direct way for his nominee, but it can scarcely be doubted that he transgressed in a most offensive manner the spirit of the law, when he and his wife hung about the polling-booth, and expended his blandishments upon all over whom he had influence. Mr. Russell, considering all things, made a gallant fight for his seat, and his chances of future success were not diminished by the fact that he bore his defeat like a man and a gentleman. Mr. Dalrymple goes to St. Stephen's leaving a great deal of bitterness behind him. He sits again *per favour* of a majority of forty-five; but the large minority think of him with keen dislike, as one who has in various ways taken mean methods to secure his return. The Tory member for Bute is not the influential Scottish representative he once was. Nobody hereabout believes for one moment that he is in any genuine sense the *people's* choice, and we have all a good enough opinion of him to believe that he is not comfortable in his own mind.

It seems not at all improbable that Mr. Mark Stewart, who unseated the Lord Advocate at Wigtown, will be proved to have used illegitimate means to secure his victory. *His* case is to be tried this week, and you may hear of the issue before your next publication. If his election should be declared null and void, a little jubilation on the part of the Liberals will be very excusable. It was not very nice in the Tories to embarrass the Government at its start by depriving it of the help of its Scotch Home Secretary. Their success, however, seemed to justify their attack, and not much was said about it. But if it should turn out that they gained the paltry battle by bribery and corruption, their conduct will be characterised in unreserved terms as it merits. Already it is said they are preparing for a catastrophe. Rumour has it that Mr. Stewart may bow before the storm, and resign in order that he may stand again; also, that if he should elect to fight the process out and lose, another candidate will be ready to spring into the breach.

In any case the *reaction* which is said to have begun among us looks rather a poor affair when it is examined closely. Alike in Bute and Wigtown, the scale was just turned at the General Election. If now, it has gone down slightly on the other side, the result is seen to have been due to influences which are not particularly creditable. I don't know about the English Liberal losses, but I can confidently say that the Scotch losses prove nothing but the unscrupulousness of the party which has gained by them.

And will you let me just add this? We are, of course, not a little concerned in Scotland about the damage which the Gladstone Government has already apparently suffered. We have too much interest in the man not to feel troubled about his trials. But we are greatly comforted by the consideration that these buffets have come at the outset. It is *good*, we are told on the highest authority, for a man to bear the yoke in his *youth*. What is good for a man is good for a Government. The difficulties it has met with will teach it experience and caution and wisdom and self-reliance, and all that will tell upon the moulding of its character. At present it is strong enough to bear a great deal. If it has been shaken by events, so that it looks less formidable than it once did, the same thing may be said of the Opposition. Sir Stafford has not shone in exile, and as for Mr. Chaplin and his associates, the country is not so blind as not to see that it will be a sad day for us when they come to the kingdom. Far better that these clouds had gathered at the start than that they should have appeared when it might have been said that they were signs of decrepitude. I feel inwardly persuaded that when Parliament meets next spring, after Mr. Gladstone and the able statesmen of his Cabinet have had time thoroughly to mature their measures, there will begin a course of legislation which will render the era illustrious.

The Free Church is threatened with the revival of the Smith case. At the last Assembly a decision was come to which gave general satisfaction. The Professor's methods were condemned, but so much was said by his friends and by himself about his loyalty to the faith and his determination to proceed more cautiously in future, that it was agreed, by a majority, to let him have another chance. He was, accordingly, reponed in his chair, and the long-oppressed Church allowed itself to breathe more freely. For many who did not go the length of voting in his favour were quite content to acquiesce in the conclusion which appeared to have the largest measure of support.

But, alas! the tide has begun to flow back again in stronger force than ever. It appears that all the while Professor Smith was lamenting in the Assembly that he was a much misunderstood man, and that if people only heard his views stated more "completely" they would see how orthodox he was, an article was lying *perdue* in the office of the "Encyclopædia," waiting the opportunity of being issued to the world. That article has since been published, and the consequence is that Mr. Smith's keenest supporters are much perplexed. Not only are all his old positions taken up, but new ones are assumed, which show that, in matters of criticism, he is farther away from his Church than anybody ever imagined. It is now made plain that he differs from the Dutch School only in this—that he continues to maintain, in some form, the inspiration of the Bible.

About this curious *contretemps* the Professor has himself offered not a word of explanation, and of course it has provoked a fresh conflict. His partisans argue that the article must be held as covered by his penitent speech in the Assembly. Other people did not know of its existence, but he himself did, and had it in his mind when he submitted to censure. But there are some who cannot be brought to see the reasonableness of this position. They insist that when he wrote the article his case was actually going on. He knew what pain his paper on the *Bible* had given, and he himself had publicly said that if he had thought beforehand of this pain, he would never have written it. And yet here was he inditing another paper of the same sort, and that in the most deliberate way. Procedure like that proved, it was thought, at the very lowest, that he is, for some reason or other, incapable of gauging the true state of feeling in his own community; and must, therefore, be unfit to be entrusted with the oversight of its students.

Anyhow, this poor Scottish Church, which I believe has a very sincere desire to be about its special business, is to be again torn asunder by this miserable conflict. The Edinburgh Presbytery has this week had a great field-day on the subject. I write too soon to be able to give the result of the debate in this letter. But if it should prove worth doing so, I will telegraph it. In the meantime, I may explain that notices of four motions have been given—one by Sir Henry Moncrieff to ask the Commission of Assembly which meets in August, to consider this new cause of offence; a second by Mr. Balfour, expressing disapprobation of the article, but deprecating any fresh action of the Church; a third and summary one by Professor Macgregor, proposing that the next piece of business be proceeded with; and a fourth by Mr. McNeil, urging that no new step should be taken against Mr. Smith until he has written something of an objectionable kind, *subsequent* to his penitential speech in the Assembly. Mr. Balfour has publicly intimated that he intends to withdraw his motion. Dr. Macgregor is not likely to receive much support, and he, too, will probably retire early. So that the division will be upon the point of whether the Church is to shut its eyes and go on as it had resolved to do, or is to commence a fresh inquiry.

Perhaps you will think these details trivial. But I am sure you would not call them so if you realised how deeply this whole business is cutting into the heart of Christian life in Scotland. Not the Free Church alone, but all the Churches, are interested in the settlement of the question which has been raised as to the amount of liberty which may advantageously be given in *communities with confessions* to critical and other inquirers. And without the explanations I have given, you would not understand what line the Free Church is likely to take under the new circumstances. If Mr. McNeil's motion is carried, Professor Smith's friends may hope to make a successful fight for him yet. If Sir Henry Moncrieff's succeeds—especially by a good majority—you may accept it as a sign that the patience of the Church has now been pretty nearly exhausted.

(BY TELEGRAPH.)

Sir H. Moncrieff has carried his motion in the Edinburgh Free Church Presbytery by the large majority of 42 to 19. Principal Rainy did not vote. Thus the old stone has been again set in motion.

The death of Canon MILLER has removed one who shed lustre on the Evangelical party in the Church of England, and won for the denomination to which he belonged no inconsiderable triumphs in the conflict with those antagonistic influences which serve to limit the attendants upon public worship in the great centres of industry. Dr. MILLER'S twenty years' ministry at St. Martin's, Birmingham, won for him an influence likened to that of Dr. HOOK, at Leeds, and Dr. MCNEILE, at Liverpool. Here he introduced special services for the working classes, and mid-day services for business-men. Appointed by Mr. GLADSTONE to the vicarage of Greenwich, he became one of the original members of the London School Board, and was one of the few clergymen who raised a voice in favour of the Disestablishment of the Irish Church.

CHURCH MUSIC IN LONDON.

III.—THE LONDON ORATORY.

FOR many years the Oratory at Brompton has been noted among Roman Catholics for its congregational hymn-singing, and Protestants are but little aware of the extent to which the practice is carried. In this innovation—the singing of English hymns—the Oratory has taken the lead. Father Faber was for many years a member of the society, and he died superior of the Brompton Oratorians. While there he wrote the English hymns—eighty-four in number—which are now in use at the chapel. Many of Faber's hymns have been adopted with verbal alterations by Protestants. Among these are, "Sweet Saviour, bless us ere we go," "Pilgrims of the night," "O Paradise," "O come and mourn with me awhile," the children's hymn, "Dear angel, ever at my side" (altered to "Dear Jesus, ever at my side"), and the stirring "Faith of our fathers living still, in spite of danger, fire, and sword." It was, no doubt, Father Faber's Anglican training that led him to feel the value of vernacular hymns as an element of worship. In thus quietly adopting a Protestant practice, the Roman Catholics have shown that readiness to fall in with popular habits which always distinguishes them. In establishing popular evening services, at which these hymns are sung, they have likewise taken a hint from the Church of England, just as that Church, a generation since, took a hint from the Methodists.

Of course, the offices of the Church are all sung at the Oratory, as in every Catholic Church, in Latin. No English hymns are allowed during the progress of mass, vespers, benediction, &c. In the mass the congregation takes no audible part. The music is sung by the choir, which consists of thirteen men and boys. Twenty-two masses were sung by the Oratory choir during last year. The style of mass composers is familiar to most Protestants. It is very far removed from the English sacred school, and the work of recent men does not show any progress in the direction of solidity or dignity. Many of the "Agnus Deis" would make very good love-songs in an opera. The accompaniment is painfully rhythmical; there is a perpetual tendency among the Catholic composers to treat the organ as if it were a big banjo. The music is ear-catching and always pretty, but that is as much as can be said. In the Vesper Service come the Psalms for the day (in Latin), shouted to Gregorians by the whole company of priests and by such of the congregation as can read the language.

The popular evening services at which English hymns are sung conclude on Sunday and Friday evenings with the Benediction Service, which is technically distinct, but follows without pause. Every evening of the week at eight o'clock there is a service of this sort, at which three hymns are sung from Faber's book, which Mr. Pitts, the Oratory organist, has edited with suitable tunes. On ordinary nights there are but few people present, and the singing is led by a young priest with a stentorian voice. On Sunday nights the place is full, and the singing is much better. It is purely congregational. The choir gallery is empty, and there is no choir in any part of the building. The organ announces a line or two, and then the people, always retaining their seats, begin to sing. The best singing, however, is on those nights on which there is a procession. The Oratorians conduct their services at present in an iron chapel which, being lined with wood, is strongly resonant. On one occasion when I happened to be present there was a crowded congregation, and a procession of some ninety men and twenty priests was pacing the aisles. The members of the procession were each armed with a candle and a hymn-book, and as they marched they sang with great vigour the processional hymn. The congregation caught the infection, and the heavy baritone voices of the men were brightened by a chorus from the women, and from the rest of the congregation. Everyone was singing. I have not heard anything more hearty or thrilling in the way of congregational sound. A little boy of nine or ten sat next to me, and I offered to share my hymn-book with him; but he declined it with a gesture which said that he knew the words, and I saw that he sang away heartily all through the hymn without either words or music.

There are several reasons for the undoubted success of the Oratorians in their cultivation of congregational singing; and the readiness of this lad is an example of the first. *They have but few hymns and tunes, and sing them very often.* The book contains only eighty-four, and a large section of these being for saints' days, which occur once a year, the rest are more frequently sung. One (No. 14) is sung before benediction on Sundays and Fridays all the year round; another (No. 19) is sung every week-night, when there is no benediction. The same is the case with the Latin hymns—"O Salutaris," and "Tantum Ergo," which occur in the Benediction Service. The tunes to these used at the Oratory are inalienable, and from constant iteration the people know both words and music by heart. The Litany of Our Lady of Loretto, which occurs in the same service, becomes equally familiar. The verses of this litany, more than twenty in number, consist of three lines of "sevens," with the response, "Ora pro nobis" or "Miserere nobis." It is taken verse about by priest and congregation to a simple melody, and the singing is most general. The tune which Protestants know as "Innocents" is very commonly used for this office. The "Adeste Fideles" is sung, as often as Christmas returns, to the old tune. Samuel Webbe composed tunes for various Latin hymns which have been for a generation almost universally used in small Catholic chapels in England, and are, indeed, as familiar to Protestants as to Catholics. These include the "O Salutaris" (Melcombe), two settings of the "Tantum Ergo" (Benediction and St. Werburgh), "Alma Redemptoris" (Alma, sung to "Come ye disconsolate"), and "Stabat Mater" (Milan). These are so perfectly smooth, simple, and melodious that any and all can sing them. The advantage of this constant repetition of words and tune is obvious. It is the only way of moving the inert mass of the congregation to raise their voices.

It can, of course, be carrried too far. The Latin hymns are a part of the liturgy of the Church, and English hymns, repeated every Sunday, virtually take their place as part of the liturgy also. We should very seriously limit the devotional range of our hymnody if we confined ourselves to fixed hyms of this sort. But the principle of frequently recurring hymns and tunes is a good one, and one that is too much lost sight of among Protestants at the present time.

There can be no question, in the second place, that the Oratory congregation sings heartily because of the easily caught and tuney melodies to which the hymns are set. The Roman Catholics are under no Genevan traditions as to the type in which a hymn tune should be cast. They have no "syllabic" propriety; their notion seems to be that the best hymn tune is that which common people take up most heartily. They adapt airs from all sources; national songs, instrumental movements, &c., and are careful to admit no tune without strongly marked character and rhythm easily learnt and easily remembered. That their policy succeeds in setting everybody singing there can be no doubt. But is this a sufficient justification of it? Mr. Barnby, on behalf of a school of Church musicians, directly traverses the notion. He says:—

> Church music is distinctly an offering dedicated to God. It, therefore, requires to be purer and deeper than that which is offered by man for the delectation of his fellow men; and this entirely disposes of the specious argument sometimes used, that because a congregation sings a certain tune with fervour and evident enjoyment, it must be good. Such an argument might be admitted if the end and aim of going to church was the personal enjoyment produced by singing; but it is absolutely certain that congregations are known to pour out their hearts to God with equal, if not with greater fervour, in strains which were specially written and intended for Church use.

The point is a difficult one to decide. It is noteworthy that the Anglican Ritualists use the same lively and secularly shaped tunes as the Catholics, and that evangelical revivalists, at the opposite pole, use not only American tunes of the same cast, but hymns of the same warm expression and free metaphor as those of Faber. If congregational singing be the object, the presumption is certainly in favour of tunes that succeed in calling out the voices of the people, and it is for the strict school to show how far any tune distracts the thought of the worshipper to sensuous pleasure. My own opinion is that these lively tunes do far less to divert or shock religious feeling than is generally supposed.

Mr. Pitts, in his "Oratory Hymn Tunes," has arranged the melodies for unison singing. The harmonies are not in vocal counterpoint, but in the form of instrumental accompaniment. The air is accompanied by staccato chords on the first of the bar, by arpeggios, by pedal passages, and such devices. In this way the hymns are always sung at the Oratory, men, women, and children all taking the air. The pronounced rhythm of the organ part keeps up the spirit of the singing, and prevents dragging. The refrain or chorus which many of the hymns have is also a secret of their power. As the couplet returns, verse after verse, the most listless can join; those who have no books, or having them cannot read, take up the words, which form the burden of the hymn, and which repetition has made familiar.

The congregational singing at the Oratory has not been established without years of persistence. The Fathers have preached the duty and privilege of singing, and have encouraged the practice in every way. It is instructive to dwell upon their complete success, and to endeavour to fathom its causes and the lessons which it teaches to all who are working for congregational singing.

J. SPENCER CURWEN.

OPENING OF THE BRITISH MUSEUM ON SUNDAYS.—On Saturday a deputation from the Sunday Society waited upon the trustees of the British Museum (Lord Sydney, the Duke of Somerset, Lord Sherbrooke, Mr. Horace Walpole, M.P., &c.) to present a memorial praying for the opening of the museum on Sundays. Lord Dunraven, who introduced the deputation, said he was president for this year of the Sunday Society, and he and those associated with him hoped the trustees would be able to open the museum to the public on Sundays. The movement had worked well in the country, and the opposition to it had died out. He was of opinion that, from a moral, social, and religious point of view, it was better for the people to have some place to go to on Sunday than to spend their time in idleness. He urged the trustees to open the museum as an experiment, if only for one day, in order that the Government might have some facts to go on. With regard to the expense, that might be met by closing the museum one day in the week. Mr. Mark H. Judge then read the memorial. Sir A. Hobhouse, in supporting it, said that his recent experience as a candidate for Westminster showed him that the opening of the museum would be a benefit to the people. As a young barrister, he himself had felt the want of somewhere to go on Sunday, and he was sure that if the museum was open it would be greatly frequented on Sundays. Professors Godwin and Flowers also addressed the trustees. Lord Sydney, in reply, said that, without expressing the private opinion of the trustees, he might say that it was out of their power to grant the prayer of the memorial without referring the matter to the Treasury. The deputation then withdrew.

CARDINAL MANNING has stopped at Milan on his way home from Rome, and the *Pungolo* states that, on visiting the Cathedral, he said: "It would be my desire, my ambition, to erect a cathedral in London, which, if not equal to this, would still be an imposing monument of Christianity, and my predecessors left me a considerable sum to effect such an enterprise; but in existing circumstances I have thought it best to devote the interest of that capital to creating a Catholic seminary in London." He expressed a desire to possess some relic of San Carlo Borromeo, and one of his vestments was accordingly presented to him.

MR. BLENNERHASSETT'S MARRIAGE BILLS.

THE following statement relative to these Bills has been prepared by the Parliamentary Committee of the Dissenting Deputies (32, Finsbury-circus, E.C.). The Bills stand nominally for a second reading on Wednesday next; but as Government business will now have precedence on Wednesdays, it is not likely that they will come on, either then or subsequently, during this Session. As, however, the points raised are of considerable practical importance, it is desirable that they should be considered by the public.

Three Bills for altering the law of marriage in England have been brought in by an Irish member, Mr. Blennerhassett, viz.:

The Marriage (Divorced Persons) Bill.
The Marriage Rite (Extension of Hours) Bill.
The Marriages Registration Bill.

So far as is known, they have all been brought in on the personal responsibility of the author, and not at the instance of any public organisation representing the views of the persons whom they severally affect.

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1. *The Bill to amend the law with regard to the marriage of divorced persons.*—This Bill entitles ministers of the Church of England to refuse to publish the banns of marriage, or to solemnise the marriage, of "any person whose former marriage has been, or shall be, declared to have been legally dissolved, on any ground whatsoever, so long as the husband or wife of such person whose marriage shall have been so declared to have been dissolved as aforesaid shall still be living." They may also legally refuse to permit the churches of which they are ministers to be used for such marriages.

The object of the Bill is, therefore, to allow public functionaries, whose duty it is to act in accordance with the law, to act on their own personal convictions instead, and, so far as their actions are concerned, to nullify the law. And it is sought to give this license to the clergy in the case of innocent persons wishing to be re-married, as well as in the case of the guilty. The Bill also claims for the clergy the right to treat the churches in which they officiate as though they were their own property, by denying the use of them for a purpose allowed by law to the parishioners, to whom they really belong. If it is alleged that the object of the Bill is to meet the conscientious scruples of individual clergymen who may object to such marriages, it may be replied that it does more than that—it enables them to prevent other clergymen, who may have no such scruples, discharging the duty from which they themselves seek to be relieved. If the principle contended for be admitted, it may be expected that further demands of a similar kind will be made, on behalf of clergymen who dislike the restraints necessarily imposed on them as ministers of an Establishment. Registrars may as reasonably object to have anything officially to do with marriages to which they are conscientiously opposed, and may also refuse to allow their offices to be used for the purpose of contracting them. Such a measure, it is submitted, ought not to be permitted to become law.

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2. *The Bill to extend the hours in which marriages may be lawfully solemnised.*—This Bill provides that marriages may be solemnised at any time between eight o'clock in the morning and six in the afternoon.

Public opinion is probably in favour of a change in this direction; there being no sufficient reason why marriages should not be solemnised after, as well as before, noon. The Bill, however, does not stop here, but enacts that no minister of the Church of England shall be under any obligation to solemnise any marriage after twelve o'clock. If the object of this be to protect the clergy from an inconvenient obligation, in regard to demands upon their time, it may be replied that this will no more be needed between twelve and six than it now is between eight and twelve. The principle of the Bill is objectionable, as being the same as that indicated in the first Bill, viz:—that it frees the Established clergy from the discharge of a public duty incident to their official position, and encourages them to act in accordance with their own personal views, regardless of the wishes or the convenience of the public. If the Bill be passed, this provision should be expunged.

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3. *The Bill to alter and amend the law with regard to the registration of marriages of persons not members of the Established Church.*—The object of this Bill is to place Dissenting ministers on the same footing as the Established clergy, by enabling them to solemnise marriages without the presence of the Registrar. It, therefore, effects an important alteration in the Marriage and Registration Act of 1836, which authorised marriages either in Dissenting chapels or at the office of a Registrar—that functionary being, in either case, required to be in attendance.

There are, no doubt, some Dissenters who object to the attendance of the Registrar at their chapels, but it is believed that the great majority consider the Act of 1836 to be based on a sound principle, and, instead of wishing that their ministers should be placed in the same position as the Established clergy, in respect to the performance of the marriage ceremony, they would prefer that the Registrar, as the representative of the State, should be present at all marriages, wherever they may be celebrated. This, at least, is certain, that while the marriages in Nonconformist buildings under the present law have been at the rate of 60,000 a year, neither Nonconformist bodies, nor individual Nonconformists, have petitioned Parliament, or memorialised any Government, for an alteration of the law in this respect. The law may require amendment in some of its details, and there is no doubt that improvements could be effected in its administration; but the principle on which the law is based is generally accepted.

The provisions of Mr. Blennerhassett's Bill justify opposition to the change which it proposes. It involves elaborate, cumbersome, and expensive arrangements to secure the authorisation of chapels for marriages without a Registrar; it creates a distinction between authorised and unauthorised chapels and ministers; it seeks to secure the safety of Dissenting marriage registers by machinery out of harmony with Dissenting principles and proceedings; and it bristles with penalties to be inflicted on Nonconformist ministers and others, which are still further calculated to make it unacceptable to Nonconformists.

Quite apart, however, from the views of Nonconformists,

the Bill is open to strong objection on two grounds, in which the public at large are deeply interested. If marriage registers, with the duplicates required by law, are to be kept at 5,200 Dissenting chapels, 10,400 books must be supplied at the public cost.

The late Registrar-General estimated that £600 a-year would have to be paid to Dissenting ministers for furnishing to him duplicate copies of the entries, and £1,000 a-year to the Registrars for collecting them, and that there must be a large staff of clerks at Somerset House to deal with the 20,800 additional returns which would be received annually. (See evidence referred to below.)

Of greater importance than the objection of increased expense are the objections that marriages will, probably, in many cases, be incorrectly entered in the registers, and that registers will be in danger of being lost, and, as a consequence, the national Register of Marriages will be less complete than it now is.

On the subject of incorrectness of registers kept by the clergy the testimony of the late Registrar-General is most emphatic; for he says that

Ecclesiastics, from the experience I have had of them, cannot be considered expert at what may be termed this civil duty of registration. During the last twenty-three years I have seen the copies of registers made annually by upwards of 12,800 clergy of the Established Church; they are bad registrars, and the numerous and extraordinary mistakes they make, rendering their register books of much diminished value as public records, are marvellous.

If the clergy of the Established Church were relieved from this duty of registering marriages *in duplicate*, they might, perhaps, be induced to make these important records more accurate and more legible than at present; for now, owing to the bad writing of the ecclesiastics, names frequently cannot be read, and, consequently, in the General Index errors occur; and when, in future years, the names are sought for, spelt as they ought to be, they cannot be found. In attempting to obviate this, many duplicate names, or *aliases*, are entered in the Great General Index of Marriages, causing much trouble. The Civil Registrars of Marriages write much more legibly.

It can hardly be expected that Dissenting ministers will be to any great extent more accurate in this matter than clergymen. In reference to the making of the required returns, and the safe custody of registers, the Registrar-General further says:—

It would be impossible to obtain regularly all returns from this large number of Roman Catholic and Nonconformist ministers. A penalty of £10 for neglect might be imposed by Act of Parliament, but practically I am certain that every year many returns would not reach the General Register office. The consequences would be that one of the objects of passing Acts 6 and 7 Will. 4, c. 85 and 86, would be defeated; a record of every marriage would not be found at Somerset House; the great index of names, which ought to include the name of every person married in England and Wales, and which costs so much money, and is now, I hope, creditable to this country, would be incomplete; nor could I annually publish and present to Parliament statistics on the subject of marriage, for the correctness of which I could, as at present, ask for the confidence of the public; they would be imperfect and not to be relied upon. Therefore, I am a strong advocate for the marriages of Roman Catholics and Nonconformists continuing to be recorded as at present by the civil registration officers, rather than by the ecclesiastics.

I think that departure from the present practice would be most unsafe; upon an average there would not be five marriages recorded in each book in each year. In a register book containing 500 entries a century would elapse before it was filled; during that time entrusted to the care of officiating ministers, frequently changing, what would become of them?

In view of these facts, it is submitted that it would be most impolitic, and a retrograde step, to abandon the principle affirmed by the Act of 1836, that marriages, whether accompanied by any religious observances or not, should be registered by the official representatives of the State, and that the change which is really required is that the principle should be applied to *all* marriages, whether celebrated in the churches of the Establishment, in the chapels of Nonconformists, or in the offices of Registrars. This Bill aims at breaking down, instead of perfecting, a good but incomplete system. It would create confusion and diminish existing security, and it would do this without any adequate compensating advantage. It is condemned by the experience of the past, is not warranted by present necessities, and is not likely to prove generally acceptable to those in whose interest it has been professedly framed.

NOTE.—The extracts are from the "Observations by the Registrar-General of England on the Marriage Act of 1836 and subsequent Acts," printed with the Report of the Royal Commission on the Laws of Marriage, which was appointed in 1865 and reported in 1868.

THE BURIALS BILL.

Rev. W. H. TRENDELL, vicar of Worlabye, in the diocese of Lincoln, writes:—"In the event of the Burials Bill becoming law, will it not be desirable that the clergy should adopt a uniform practice with regard to the tolling of the bell at a funeral conducted by a Nonconformist? I suppose that the 'passing-bell,' as it is commonly called, would be tolled, inasmuch as the tolling of the bell has no connection with any service; but it appears to me that it will not be prudent to use the church in any way as part and parcel of one of the funerals in question. If the bell is tolled at first as a concession, a right to its use will soon be established, and those who claim a right to use the steeple may think it hard that they are denied some further right in the church. I do not wish to see the Bill accepted in a grudging spirit; but, from whatever motives we may act, will it not be more prudent to bow to the law, but not to go beyond it, and to keep the church doors shut altogether during funerals taken by Nonconformists?"

Rev. F. SIMCOX LEA, rector of Tedstone-Delamere, writes:—"The Rubric concerning the burial of the unbaptized is a dead-letter in London. No questions are ever asked, and the evidence afforded by the baptismal registers, *e.g.*, of 1850 to 1860, in the East of London is plain. An estimate from twenty to twenty-five years ago gave the then existing proportion of baptized children as less than half, and in the general effort to remedy this state of things, the baptism of whole families at once was an every-day experience. It is in the country parishes alone that the rubric is operative, and practically it bears only on the case of the Baptist community. A clergyman in a country 'ruridecanal chapter' who should venture to express his personal readiness to disregard the rubric, would find an instructive study in the countenances of the assembled incumbents; and from some, at least, of the bishops he could expect but little sympathy. I trust that the Burials Bill may contain a clause either abrogating this rubric, or exempting the clergy from all penalties or proceedings in case of its non-observance."

Rev. J. MASKELL, master of Emanuel Hospital, Westminster, expresses dissatisfaction with Clause 11, and trusts that it will be "repudiated by the clergy and rejected by the Commons." He favours the idea of "an entirely new Burial Office, which could without scandal be universally employed."

Rev. E. HUFF, rector of Little Cawthorpe, in the diocese of Lincoln, protests against the Burials Bill in these choice terms: "As for the communicants of the Church of England, after spending so many millions in enlarging and fencing their churchyards, in building and beautifying their churches, and restoring the altar to the honour and reverence which of right belongs to it, as the Chair of State and Throne of the Divine Majesty, inclosing it with rails to ensure reverence and respect—are the communicants going to lend these to the service and use of the devil and his children for all manner of sacrilege and profanation?"

"Anxiosus," writing in the *Church Times*, suggests that a large meeting in London should be organised under the auspices of the English Church Union, or otherwise, to which the laity, as well as the clergy, should be earnestly invited, with a view to the adoption of some such resolutions as the following:—"1. That the clergy, upon this Bill becoming law, henceforth refuse to bury Dissenters under any circumstances. 2. That the clergy refuse to bury in public cemeteries any but members of their own congregation, their being no law to compel them to do the bidding of the Burial Boards in their several parishes. That the clergy offer no opposition to those in charge of Dissenting funerals if they wish to say a portion of the service in the church. 4. That the laity pledge themselves to support the clergy in acting upon the above resolutions. 5. That meetings be held throughout the country with a view to the removal of the bishops from the House of Lords, they having by their votes for the Burials Bill, or cowardly abstinence from voting at all, betrayed the trusts committed to them, and which they were set in that House to guard, preserve, and hand down to posterity unimpaired."

The ARCHBISHOP OF YORK, presiding at a discussion in Convocation on the Burials Bill, is thus reported in the *Guardian*: "The position which the clergy had taken up with respect to this Burials question was a little remarkable. They claimed the exclusive right of burying the Dissenting members of their flocks, and at the same time they refused to carry out that duty, for in 1877 they insisted on the right of making a distinction between the Dissenting and non-Dissenting dead, and to say only a portion of the service over the latter. The claim itself was a very strong one, and it was no wonder that the Dissenters should think that there were two sides to the question, or that they should wish to provide their own services themselves. It was not surprising that there should be a good deal of feeling in the matter, and that that feeling should have been greatly increased by the injudicious manner in which a few of the clergy had acted. . . . The question would not stand still, and it was inevitable that the present Bill must pass unless they were prepared to see a more unfavourable one become law." Replying to the objection that one of the schedules involved an alteration of a rubric, and had been rejected by the York Convocation, the Archbishop said: "It did not alter the rubric at all—it simply said that if a clergyman chose to break the rubric he should not be subject to penalties. If a clergyman, in his loyalty to the authority of the Canterbury Convocation—though clergymen were not always loyal to other branches of authority—chose to have the service referred to he could not be punished for it, and that was all. Some might, perhaps, say that they would be unequally yoked with Canterbury, but they would really be left perfectly free. Some, again, said that the proposal was 'immoral;' but it was no more immoral than the Shortened Services Act. The rubric as to the daily service stood unaltered in the Book of Common Prayer; and yet the Shortened Services Act provided that a clergyman might omit with impunity portions of what was set down. He was in the daily receipt of letters complaining of his conduct, but it seemed to be forgotten that he had procured the omission of cemeteries from the Bill. Surely that was something."

The BISHOP of LINCOLN, replying to an address from some of the clergy of the diocese, thanking him for his opposition to the Burials Bill, says:—"The greatest grievance in our eyes, and that which we shall most mourn over, will be that this measure, if it becomes law, will be a national act of sacrilege. It will be a public outrage against the majesty of God, to whom our churchyards belong, who may be expected to visit such national sins by national punishments. Let it not be forgotten that our blessed Lord, to whom 'all power in heaven and earth is given,' showed His zeal for His Father's honour, by beginning and ending His earthly ministry with an act of righteous indignation against those who profaned even the outer courts of His Father's house, on the plea of religion."

Rev. J. EDDOWES, vicar of St. Jude's, Bradford, writes:—"With regard to the Bill itself now before the Commons, I should like to express a hope that the clause offering the fee for Nonconformist services to the parish priest will be expunged *at the instance of a Churchman*, and that it will not be left to a Liberationist to propose its rejection; and that as the claim to burial by Dissenters in a churchyard is based upon a civil right, the register of such burials should be made (not in the church books, but) by the civil Registrar."

Rev. C. R. KNIGHT has given notice of his intention to propose the following resolution on the question of the reception in the Convocation of Canterbury of the report of the Burials Committee:—"That in the opinion of this House, Clause 14 in the Burials Bill now before Parliament should be limited to the exemption of the clergy of the Church of England from all civil penalties in respect of the use of the Burial Service of the said Church, and that Schedule C should be altogether withdrawn from the Bill."

THE ANTONELLI LAWSUIT.—The hearing of the Antonelli lawsuit has been fixed for the 16th instant. The point at issue is whether the Countess Lambertini, availing herself of the right granted by law to impugn any document, may contest the validity of her certificate of birth. This document, it will be remembered, was considered by the Court of Cassation as conferring a legitimate status on her, and hence debarring her from research as to her paternity. Should this point be settled in her favour, the Countess will renew her claim to be admitted to prove herself the daughter of Cardinal Antonelli. Her case continues to be managed by the Advocate Gallini, who will probably be aided on the 16th by Signor Tajani and Signor Mancini.

ECCLESIASTICAL MISCELLANY.

THE PRESTBURY RITUAL CASE.—The Dean of Arches has appointed Saturday, the 24th inst., in the Public Library, Lambeth Palace, for a hearing on the admission of articles in the Prestbury Ritual case.

THE UNIVERSITIES AND COLLEGE ESTATES BILL.—The *Times* says:—"It is not the intention of the Government to press this Bill during the present Session. In the event of the Bill being read a second time Mr. Thorold Rogers has given notice that he will move that it be referred to a select committee. There has been an offer to withdraw the Bill altogether, but the reference to a select committee has been decided upon as most convenient."

THE ATHEIST DISQUALIFICATION BILL.—It is stated that Mr. Bradlaugh, M.P., instead of opposing by a direct negative the second reading of Sir J. Eardley Wilmot's Bill disqualifying "Atheists" from sitting in Parliament, has determined to meet the measure by a motion for the discharge of the order for second reading, on the ground that, having reference to a religious subject, the Bill ought, according to the standing orders, to have been introduced in a committee of the whole House.

THE CEYLON ECCLESIASTICAL ENDOWMENTS.—The *Ceylon Observer* indulges the hope that Mr. Alderman McArthur's motion for the abolition of ecclesiastical grants in Ceylon, which is down for July 27th, will be accepted by the Government. It says:—"We think it quite probable that the Government may accept Mr. McArthur's Resolution and give the needful assurance that the Governor will be instructed to carry out the required reform. Mr. Grant-Duff was among the strongest supporters of Mr. McArthur's motion in the memorable debate of May, 1877." In consequence of the absorption of the remaining Tuesdays of the Session by the Government Mr. McArthur's motion will not now come on.

THE HATCHAM RITUAL CASE.—Lord Penzance, sitting in the House of Lords on Saturday, as Dean of Arches, had before him the case of St. James's, Hatcham, and Bradford *v.* Fry. Two years ago a faculty was granted by the chancellor of the diocese to remove certain Ritualistic ornaments from Hatcham Church. Mr. Bradford and others appealed to the Court of Arches, and his lordship affirmed the decision of Dr. Robinson, with costs. Mr. Moore now applied to the Court for a monition to enforce the payment of costs. He read an affidavit, from which it appeared that the costs amounted to £112. The solicitors had paid £25 on account, and he had to ask the Court for a monition for the balance of £87. Mr. Moore explained the reason that he had not applied at an earlier period. He said he was led to believe that the money would be paid without applying to the Court for a monition to enforce the payment of the balance. The Dean of Arches said he remembered the case, and granted the application.

CHURCH OF IRELAND SUSTENTATION FUND.—The ninth annual meeting of this fund took place, on Monday afternoon, in the Library of Lambeth Palace, the Archbishop of Canterbury presiding. Among those present were the Earl of Harrowby, the Bishop of Gloucester, the Bishop of Meath (Lord Plunket), Mr. Robert L. Hamilton, Archdeacon Gibbs (Antigua), Master Brooke (Dublin), &c. The report, which was read by the honorary secretary (Mr. R. Nugent), stated that the amount received from all sources during the past year amounted to only £2,090, making a total of £61,274 received since the formation of the fund in 1871. Of this sum £10,750 had gone to the Episcopal Endowment Fund of various dioceses; £37,000 had been remitted to the Representative Church Body for distribution amongst the most necessitous parishes; £1,789 had been allocated by the donors to particular cases; and £5,201 remained invested at good interest. On the motion of the Earl of Harrowby, seconded by the Bishop of Gloucester, the report was adopted. Addresses on special topics were afterwards delivered by the Bishop of Meath and Mr. Robert L. Hamilton, of Belfast, who both urged the need of assistance for the poorest parishes.

THE RITUALISTS AND FREE SPEECH.—An extraordinary attempt to silence a lecturer was made on Monday night, at the Brighton Town Hall, by some representatives of the Ritualistic party, who took exception to an announcement of an address by the Rev. Mr. Gaster on the introduction of the Mass into the Church of England. On the chairman, Mr. Henty, rising to introduce the lecturer, a Mr. Richardson moved that he be not heard, which was received with much cheering. As a conciliatory measure, the question was put to the meeting, and only three persons voted in favour of it, whilst an overwhelming majority voted for the lecture to proceed. On Mr. Gaster commencing, however, great uproar ensued, cheers being given for Mr. Mackonochie and for Dr. Lee, of All Saints' Church, Lambeth, from whose directory the lecturer endeavoured amid the disturbance to quote. A policeman was called in to remove Mr. Richardson from the platform, where he had forced himself. The latter ultimately pushed violently against the chairman, when an indescribable scene of confusion ensued, during which the chairman was flung against the table, and Mr. Richardson removed from the platform and ejected from the room by a body of police. The lecture was then proceeded with amid frequent interruptions.

ORANGE CELEBRATIONS.—The anniversary of the Battle of the Boyne was celebrated on Monday throughout the North of Ireland with the usual Orange displays. The Government had taken the precaution of sending large reinforcements of constabulary to the districts in which processions and meetings took place. The latter assumed in most instances the character of ordinary political demonstrations, the speeches and resolutions having reference to the Parliamentary topics—the Bradlaugh affair and other matters—and abounding in professions of loyalty to the Throne, and confidence in the Conservative members. The Orangemen of the Furness district celebrated the Battle of the Boyne by a demonstration at Barrow-in-Furness. After the streets had been paraded, a meeting was held at the races grounds, where addresses were delivered, and a resolution strongly condemning the appointment of the Marquis of Ripon as Viceroy of India, was adopted. There were no disturbances. At Liverpool, party processions being unlawful within the city, the members of the Orange lodges made Garston their *rendezvous*. Special trains carried an immense number of men and women thither, and a procession a mile long was formed, and marched with banners and bands to Hale Park, the seat of Colonel Blackburne, M.P., where outdoor recreations were engaged in. In the evening there were dinners and balls at the various lodge rooms of the Order in Liverpool.

REV. A. HANNAY AT DUNDEE.

ON Saturday afternoon the Independent congregation of Newport, along with a considerable number of the members of Mr. Hannay's former congregation in Castle-street, Dundee, and other old friends, enjoyed a most pleasant trip in the steamer *Forfarshire*. She left the Craig Harbour at 3 o'clock, and the Newport Pier at 3.20 p.m. It was a fine afternoon, only being interrupted for a few minutes by one slight shower. The appearance of the river was beautiful, and the scenery between Newburgh and Perth, more especially in the neighbourhood of Kinfauns and Kinnoull Hill, was greatly admired. A brief stay was made at the quay at the South Inch to land a few passengers. The trip was enlivened by the cheerful strains of the brass band. On the return passage,

Mr. Leng said that the visit of his old pastor and friend Mr. Hannay having been fixed at this fine season of the year, it occurred to him that, although a novel it would be a pleasant device to substitute for an ordinary *soirée* an excursion on the river; and from the way the Newport congregation and many of Mr. Hannay's Dundee friends had enjoyed themselves, it was probable that this, although the first, would not be the last of such excursions. They were glad to know that Mr. Hannay, at the request of the committee of the Congregational Union, was about to take an extensive tour in the United States. From that tour he anticipated that Mr. Hannay would derive benefit to his health as well as the gratification of being most generously entertained—for he (Mr. Leng) knew by experience nothing could exceed the hospitality shown by Americans to friends visiting them from the old country. Nor would Mr. Hannay, as an intelligent voluntary, go out "to spy the nakedness of the land" so far as the practical results of voluntaryism in the United States were concerned. He would there see all the churches flourishing, vigorous, and affluent, without any Church Establishment, and the ministers of all denominations working together in every good work—all the more pleasantly and harmoniously because the clergy of no one church were converted into a caste by the legal predominance and domination of their particular church. The first sermon he (Mr. Leng) heard after landing at New York was preached at a revival meeting in a gospel tent by an Episcopal clergyman. Where could he have heard that where the Episcopal Church was established? In view of the great ecclesiastical questions looming in the not distant future, he augured important results from the information Mr. Hannay would bring back with him from the States. On behalf of all present he expressed their pleasure at having this opportunity of meeting Mr. Hannay before his departure, and they hoped to see him after returning from his important mission with a renewal of his health and strength, and enabled to take an active and influential part in the discussion and solution of the great ecclesiastical questions still awaiting settlement. (Applause.)

The Rev. Alex. Hannay said he had a great sense of pure unmixed joy in looking on the faces of so many old friends. There was no place on earth more precious in his memory than Dundee. It was here that he began his public life, and his friends first showed confidence in him by gathering around him as a teacher whom in a measure they trusted. He had endeavoured to act as a humble representative of the Master whom he served. To-day he saw around him many of the tokens of His kindness to him while in that town and ministering in that place. In his heart there were many old kindly memories connected with Dundee, and he always went away from it the stronger for the work he might be called on to perform. He had never worked so hard as he had done since he left Dundee. He believed he was by disposition the laziest man God ever made. (Laughter.) But for that reason he supposed Providence had always provided for him more work than he could accomplish. The committee whom he served—composed of seventy-two of the best men in England—were sending him across the Atlantic to take a long holiday. Not trusting him to go alone, lest he might only work the harder when in America, they were sending his wife along with him, and had thus provided him with a very powerful drag. (Laughter.) He was in this position, that while the committee were sending him to rest, his friends in America were expecting that he was coming to work. They all owed much to Mr. Leng for suggesting this trip. When he came to Dundee Mr. Leng found the *Dundee Advertiser* a poor struggling concern, and he had by his energy and enterprise raised it to the position of a first-class organ of public opinion, and it had shown its sense of gratitude to him by placing him in a position such as very few men who live by literature have gained. But he really thought that it was time for Mr. Leng to give up scribbling. For a long period he had been occupied in telling other men what to do, and he (Mr. Hannay) thought that he should have a chance of acting himself. He would like to see Mr. Leng a member of the House of Commons. (Loud applause.) Mr. Leng had long and carefully studied the principles and questions of politics, and he hoped that he would be chosen by some Scotch constituency to go into the House of Commons, where there was need of moderate, experienced, and sound counsel. He knew that had they the means of sending one to the National Council they would show their appreciation of Mr. Leng by putting him into the House by a unanimous vote. (Applause.) After some other remarks, Mr. Hannay said he could now only spend a few days here, but he hoped that on his return, if spared, he would be able to visit Dundee, and, perhaps, even Newport again. (Loud applause.)

Mr. Leng, in acknowledging the compliment just paid him, said visions had been held out to him of unanticipated political promotion. He could only say that when any constituency was as unanimous in thinking it was his duty to go to Parliament as they had been that afternoon he would give the subject his serious consideration. (Laughter and applause.)

On Sunday Mr. Hannay preached the anniversary sermons in the Congregational Church, Newport. The collections amounted to £50 5s. 2d.

REV. JOSEPH WOOD, OF LEICESTER.

WHEN the Rev. Joseph Wood was chosen chairman of the School Board elected in January of this year, after six years' arduous service in that capacity, several gentlemen in the town (says the *Leicester Mercury*), appreciating the value of his labours in behalf of elementary education, thought it would be a fitting time to show that appreciation in a substantial manner. A little while after, a subscription was set on foot to present Mr. Wood with a testimonial in acknowledgment of his efforts, and in a short time, although no public appeal was made, a large sum of money was collected, gentlemen of all classes in the borough freely and generously contributing. It was then decided that the present to the rev. gentleman should take the form of a book and £568, with an illuminated address, and that a timepiece should be offered to Mrs. Wood for her acceptance. The presentation was made on the 6th inst., at the Town Hall, when the Mayor and Mayoress (Alderman and Mrs. Bennett) received the subscribers at an "At Home," at four o'clock. The Leicester Amateur Glee and Madrigal Union, of which Rev. J. Wood is hon. conductor, sang several glees during the afternoon.

The Mayor, in his introductory remarks, referred with satisfaction to the fact that the school accommodation and the average attendance since the Board was formed nine years ago, have so increased as to place Leicester at the head of the list for all England; "gutter children" in Leicester were now a thing of the past. The result achieved was in a very large measure owing to the earnest and continuous and loving service which Mr. Wood had rendered. At the conclusion of his address, the Mayor presented, amid loud applause, a book and £568 to Mr. Wood, and also an illuminated address as follows:—

To the Rev. Joseph Wood.

Dear Sir,—For more than six years you have filled the office of Chairman of the Leicester School Board, and you have recently been re-elected for a further term of three years.

Under your guidance the Board has completed the important and arduous task of organising the work of education in its schools, now containing 10,000 children, and the Government reports testify the high position of the elementary schools of Leicester as compared with those of the country at large.

For this very satisfactory result the town is largely indebted to the unquestioned ability, the unwearied diligence, and the large amount of attention you have given to the work.

In grateful recognition of services not to be measured by material recompense, in acknowledgment of the high respect in which you are held by all parties, and of the personal regard of your colleagues in the School Board, we request your acceptance of the accompanying purse, containing £568; also of a timepiece, which we cordially hope may mark many happy hours for yourself, for Mrs. Wood, and your children.—We are, dear sir, yours faithfully, on behalf of the subscribers,

JOHN BENNETT, Chairman.
EDWIN CLEPHAN, Treasurer.
GEORGE HENRY BAINES, Honorary Secretary.
Leicester, 6th July, 1880.

The Mayor also presented to Mrs. Wood a beautiful timepiece, on which there was the following inscription:—"Presented to Mrs. Wood, with a testimonial and address to the Rev. Joseph Wood, from their friends in Leicester, July 6th, 1880."

Canon Vaughan said they were met to do honour to one who well deserved that honour; he felt perfectly satisfied that the same earnestness of purpose and the same resoluteness which had marked the conduct of the business of the School Board would mark it in the future, and that they could safely trust the interests of the children, parents, and the ratepayers with Mr. Wood as their chairman.

Rev. L. Clayton said they knew that, as a rule, there was more kindliness of feeling between teachers and managers of voluntary schools than between teachers and School Boards, and it must be so, because the Boards consisted of so many people who differed very much in their views. Now this had been obviated in the Leicester Board schools by the constant supervision of the chairman. Much as he admired the skill and ability with which Mr. Wood presided over the Board and committee meetings, much more he admired his untiring efforts in the constant way in which he was in the schools, and the way in which he was familiar with all the details of school work. They could hardly name a pupil teacher whom he did not know, and whose character he did not understand, and one of the most valuable duties that the chairman performed consisted in the constant supervision he exercised over the schools, and the way in which he formed the connecting-link between the teachers and the Board generally.

Rev. J. Wood, in responding, said it was most encouraging to see how the Education Act, which only ten years ago was such a root of bitterness among them, had come to be accepted by all parties as a great national boon.

The proceedings were brought to a close by the glee party singing Bishop's "Fisherman's Good-night."

SIR H. SELWIN-IBBETSON, BART., M.P., AND CHRISTIAN UNION.

THE Essex Auxiliary to the London Missionary Society held its sixty-fifth annual meeting at Hatfield Heath on Tuesday, July 6, the pastor (Rev. G. E. Singleton), deacons and other members of the Congregational chapel there according the county branch a genial and hospitable welcome. The parent society was established in the year 1795, the Essex auxiliary to it in the memorable year of 1815, the present being the first visit of the latter to Hatfield Heath. Additional significance was given to the reunion from the fact that Sir Henry J. Selwin-Ibbetson, Bart., the senior member for the division, had consented to preside over the evening meeting. The chapel was full when Sir Henry Selwin-Ibbetson entered it and took a seat on the platform just below the pulpit, his appearance being the signal for considerable applause. Sir Henry, it was quite evident, was still suffering from his recent indisposition and was far from looking as well as his friends would like to have seen him; indeed, doubts were entertained whether he would be sufficiently recovered to keep his engagement, and his presence under such circumstances was looked upon as a further proof—if that were wanting—of his Christian sympathy and unselfish generosity.

The CHAIRMAN, who was received with hearty and prolonged plaudits, said he thought that no one who looked at the object in view—that of sending the Gospel of Christ to all the nations of the earth—could help, however feebly, taking deep interest in any work of the kind brought before them. They were too apt to go on in the ordinary course of their lives, and rather to think they had done their duty—or at least flatter themselves they were doing their duty—if they endeavoured to benefit those brought under their immediate notice. They were apt to forget that there was a far higher and holier work left them from the time when our Saviour was on the earth—that of spreading the Gospel and giving to those nations who were living in the darkness of heathenism some of the glorious truths revealed to themselves. Now there was another thing that struck him in connection with a work of this kind, and that was—it was too often the case that they did not take it up in the spirit of brotherly love and kindness which ought to govern their actions; they were too apt to separate themselves from any work of the kind because they did not agree with some of the doctrines or opinions of those who professed to be the principal supporters of it. One of the things that caused him to rejoice about this London Missionary Society was that he found that it had, from its commencement, looked upon its work in a spirit of brotherly feeling, and that it united it its operations men professing many different opinions, but all having that one great work before them—the endeavour to spread Christianity and the Gospel of the Saviour. (Applause.) No one who looked back upon the life of that Saviour when upon earth—upon the work He did and the way in which it was done—could help feeling that that was the proper spirit which ought to prevail amongst them in their endeavours to assist and maintain such institutions. There was no one who had read and pondered on the great parable of the Good Samaritan, but felt it was teaching him that small differences of opinion and doctrine ought not to interfere with the great work of Christianity which was entrusted to them. He had been immensely struck by the account—put into his hands—of the work which this particular society had done; it was one of the oldest of the societies that had gone forth to fight against idolatry and heathenism—it had won converts in almost every land, and had done much to carry out the instructions given them, to "go into all the world and preach the Gospel to every creature." Some of the earliest records of the society showed that its operations had not been carried on without a considerable amount of self-sacrifice. The returns that were now made showed them that where they might have numbered the missionaries and stations by units, they could now count them by hundreds, and where their converts might have been numbered by tens and twenties, they could now be counted by thousands. That surely spoke of a work which was carrying out their Saviour's instructions truly, literally, and well. And they could not themselves ignore this great and good work, and sit idly by without doing what they could to aid it. The society had had in the past, and had now, a glorious army of men who had gone forth into all lands—bearing every privation for their Master's sake. He asked them to show, by their contributions, that they regarded this as a glorious mission, and were desirous, one and all, of having a share in the work. (Loud applause.)

The report read by the Rev. T. BATTY showed that the sum of £2,092 0s. 6d. had during the year been sent to the parent society, and since the formation of the auxiliary in 1815 the Essex churches had contributed the sum of £95,960 for missionary work in foreign lands through this agency.

On the motion of Mr. JOSIAH GILBERT, of Ongar, President of the Essex Congregational Union, seconded by Rev. F. EDWARDS, Baptist), the report was adopted.

Rev. S. MACFARLANE delivered an address upon the progress of mission work in the South Sea Islands.

Rev. W. CUTHBERTSON, proposing the appointment of the officials and committee, said words of praise had come largely to be regarded as words of cant, if not as a kind of abomination. But there was just a danger lest the fear of imputation should prevent them giving expression to natural and true feeling. He should like for one—still looking upon himself as a resident and Christian worker in that district—to express the thanks he felt to the chairman for his presence that evening. There were more grounds than one in his mind for that gratitude. He was grateful that one in his position should have shown such Christian kindness, and that he should have come to meet them in that chapel upon the common ground of their common Christian faith.

Rev. G. S. BARRETT said he very heartily sympathised with the satisfaction which had been expressed at the presence of Sir H. Selwin-Ibbetson. Referring to the rapid progress of missionary work, he quoted a recent opinion of Dr. Legge, the professor of Chinese at Oxford, that if the present rate of conversion of the Chinese to Christianity continued by the year 1913 there would be 26,000,000 of church members and 100,000,000 of professing Christians in the Chinese Empire.

On the motion of Mr. F. WELLS, seconded by Mr. E. B. BARNARD, a hearty vote of thanks was presented to the chairman.

Rev. G. E. SINGLETON, in tendering the thanks of the meeting to the Chairman, spoke of the kindliness and liberality of spirit which Sir Henry had ever shown towards his neighbours, and towards all who asked his assistance in any good work. They had been very glad to have him with them that evening, and they were all greatly touched by the very tender and chaste speech which he had given them. He was sure that speech and Sir Henry's example would do a great deal of good. (Applause.)

The CHAIRMAN, in acknowledging the vote, said: I assure you it is very seldom that a public man has an expression of feeling made to him more valuable than that which you have made towards me now. I am happy to think, as has been observed by Mr. Singleton, that there are few of those present who do not know something of me, and I am sure they will feel that I am an earnest believer in the truths that I profess; but, at the same time, although from the positions we have been brought up in, we may not exactly agree upon matters of doctrine, or upon some matters of what I venture to call the minor points of religion, I never could see why there was not a broader platform, if I may so call it, of good and religious feeling in the country on which we all could meet. (Applause.) Before we are professors of particular tenets or of particular dogmas, we are members of the great Christian family, and as such I never could believe that an earnest man could hesitate a moment—when he felt that there was good to be done, or that there was a great work before him—to put his shoulder to the wheel to do his part of that work, simply because he happened to disagree with particular views of some of those who were attempting with him to carry out that work. (Applause.) I do not wish, my friends, to dwell in the least on the fact of my coming here to-night. You know me, I am happy to say, in this neighbourhood, and I trust you know that my whole object in life is to try as far as I possibly can, in the little sphere in which I am placed, to be of some good, and if by coming here or assisting, as I sincerely believe the objects that we are met here to promote to-night are assisting, in anything that can either promote the Christian good of our own country or extend the truths which we believe to distant lands, I trust that I may never be found wanting. (Applause.)

The proceedings closed with the doxology.

Almost every member of the Liberal Party in the House of Commons has subscribed to the testimonial to Mr. Adam in recognition of his services as "Whip" in Opposition. The testimonial is likely to take the shape of a portrait by one of the first portrait painters of the day.

SUNDAY-SCHOOL CENTENARY.

THROUGHOUT the provinces arrangements have been carried out for the celebration of the Raikes Centenary by the schools connected with the Nonconformists. One of the most noteworthy of these gatherings took place at Cardiff, on the 7th inst., when about 12,000 children and teachers marched through the town in procession. The streets were gay with streamers stretching across from house to house, and with flags projecting from the fronts of the principal places of business. For rather more than an hour some of the thoroughfares of Cardiff were practically given up to the demonstration, and the Nonconformists of the future held undisputed sway. In numerous cases carriages and cabs were turned back, and had to take refuge for a time up side streets, so dense was the throng of onlookers, and so large was the procession. Both drivers and occupants of the delayed vehicles appeared to accept the inevitable with the utmost good humour, and while the delay may have been in some cases provoking at the time, it was enlivened by a sight of thousands of happy children's faces. All wore medals commemorative of the Sunday-school centenary, and good order, it need hardly be said, prevailed throughout. On the occasion of the Church celebration, the church bells rang merry peals, but on the present occasion the application that the bells of St. John's Church should be rung was made in vain, the excuse being that the bell-ringers could not be got together. Notwithstanding this disappointment, the proceedings were not allowed to fall flat, for what with bands of music and banners flying at the heads of the different schools, the procession was one of the most significant displays ever seen here, significant in point of numbers, and pregnant with lessons as to the strength of Nonconformity in the town. The managers decided that instead of three deep, as in the case of the Church of England celebration (when the numbers in procession only amounted to 4,000), the scholars should march four abreast. A very wise provision was that of breaks and waggons for the conveyance of the younger children. These, thirty-nine in number, brought up the rear of the procession. On arriving at the Cardiff Arms Park, several hymns were sung by the children, concluding with "God bless our Sunday-schools," to the tune of the National Anthem. There were subsequent meetings at the chapels, and the engagements were continued on two following days. On Friday there was a breakfast at the Town Hall, at which nearly 400 influential residents were present.

Mr. E. J. Reed, C.B., M.P., who presided, in his opening address, said he did not know, indeed, how any religious man could think that with the origin of Christianity and progress still kept, there was in any sense a necessary connection between State patronage, State privilege, State support, and the growth and spread of the influence of Christianity. (Applause.) He hoped the time was coming, nay, he believed the time was coming, when Churchmen would be the first to admit, or even to declare, that the connection between the Church and the State was a matter of minor moment, concerning which Christians ought not to think of quarrelling.

In the addresses which followed, special references were made to the admirable spirit manifested on the previous Sunday by the Dean of Llandaff, who was referred to by the Rev. J. Guinness Rogers, in the course of an eloquent speech, as a man who, for simplicity of Christian spirit, for health of Christian sentiment, for earnestness of Christian purpose, was unsurpassed.

At Leeds, Sir Charles Reed, M.P., delivered an address to the Sunday-school children belonging to thirty-three Nonconformist places of worship; to each scholar was presented a handsome medal commemorative of the occasion.

At Coventry about 9,000 school children and teachers paraded the streets in celebration of the centenary of Sunday-schools. An interesting feature in the proceedings was the planting by the mayor of the city of a Raikes centenary tree. The children subsequently partook of tea, which was provided by public subscription.

At Plymouth the centenary was celebrated by a public breakfast meeting and a demonstration on the Hoe, in which about 7,000 children took part.

At Bristol upwards of 18,000 children and teachers took part in a procession, estimated to be six miles in length.

At Sittingbourne the event was honoured by a very successful festival, held in Gore-court Park. Churchmen and Nonconformists united in the movement, and between 4,000 and 5,000 children and teachers were present at the *fête*, besides several thousands of visitors.

The Bishop of Manchester, preaching at All Saints' Church, Hamerbottoms, Rochdale, referred to the differences existing between various religious bodies, and said he should like to see a conference of representatives of all denominations for the purpose of seeing whether it was not possible even yet to adjust their differences and place Christianity on a common basis, in order that they might have a common Christianity running through the Sunday-schools of the land. Adverting to the Sunday-school centenary, he said that if it resulted merely in processions and a few extra tea-meetings he did not think much permanent good would result from it; but if it enabled them to find out the weak places in their armour and make Sunday-schools more useful, then the centenary would be a blessed thing.

The *Gloucester Journal* has reprinted its number of November 3, 1783, containing the first public notice of Sunday-schools, said to have been written by Robert Raikes. The following is a transcript of this notice:—"Some of the clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday-schools for rendering the Lord's-day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of towns and villages, complain that they receive more injury in their property on the Sabbath than all the week besides. This, in a great measure, proceeds from the lawless state of the younger class, who are allowed to run wild, on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read, and those that may have learnt to read are taught the catechism, and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes where this plan has been adopted, we are assured that the behaviour of the children is greatly civilised. The barbarous ignorance in which they had before lived being in some degree dispelled, they begin to give proofs that those persons are mistaken who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or at least not worth the trouble."

In reference to the above centenary, the *Bradford Observer* remarks:—"It so happens that the centenary celebration has arrived just at a time when something like a radical reform in Sunday-schools is needed, and it may be well to review the various stages of the movement in order to see how the case now stands. Like any other event which carries us back a hundred years, the commemoration now going on recalls the vast social changes which have marked the intervening century. Robert Raikes, who is the reputed founder of the first Sunday-school, in Gloucester, in 1780 or 1781, was a practical philanthropist rather than a religious enthusiast; and—though it may shock some ardent supporters of Sunday-schools in the present day to say so—there is little doubt that the highest thought in his mind was to improve the morals of a degraded class, by opening to them through the rudiments of knowledge, means of amusement more elevating than those to which, in their ignorance, they resorted. Towards this end he employed the teachers of the dames' schools of his time to impart the elements of secular education on the Sunday to those who had neither time nor opportunity to be taught during the other six. But though Raikes was successful in his endeavours, he found his work hampered at a point not very advanced by financial difficulties; for although the old Gloucester journalist must be credited with the beginning from which has sprung the vast Sunday-school system of the present day, he had not discovered that which has become its greatest glory—instruction by voluntary effort. Whoever originated that indispensable auxiliary is entitled to at least as much gratitude as the reputed founder of the movement; for it is certain that from that development must be traced the extraordinary growth of the work. Until years comparatively recent the voluntary teachers in Sunday-schools have had to confine themselves principally to imparting a knowledge of reading and writing, with such religious instruction as might be instilled by the recital of a catechism. Only within the last twenty or thirty years has the intelligence of the children under their care been sufficiently developed to admit of the more modern system of expository teaching from the Bible. In this later phase of Sunday-school work it is to be feared that the task has been sometimes beyond the ability of the teacher, and whilst the standard of the curriculum has risen, it is not so certain that the success of the work has increased in proportion. The revolution effected by the School Boards has infinitely complicated the difficulty. The Sunday-schools are now filled with boys and girls who are, in the great majority of cases, almost as advanced in general knowledge and quickness of perception as their teachers. The difficulty is only temporary, and the next generation will be the gainers by it; but while it lasts it is undeniably awkward, and demands serious attention. The remedy, of course, lies in the employment of a better-educated class of teachers and in a more special cultivation on their part. In this latter direction, at least, strenuous exertions are being made to keep pace with the spirit of inquiry which marks this critical age, to present the biblical truths in a more reasonable and attractive light, and to resort to a system of moral suasion rather than physical compulsion. If this aim is faithfully persevered in, there is no danger that the centenary will mark the beginning of a decline in Sunday-schools. The necessity for such a departure should be strongly urged at the present time as an antidote against excessive complacency on account of past successes. No one who has the well-being of the people at heart can deprecate the work of Sunday-schools. Their avowed aim is pure and lofty, and the good they have effected is beyond calculation. There is perhaps no philanthropic agency which is more hopeful in its results, because there is none which touches the national life nearer to the source. But for the very reason that the chances are so hopeful no pains should be spared to realise them, and it will be well if, during the centenary celebration, the occasion is made use of for a careful examination of ways and means, and is not wholly given up to the profitless occupation of self-congratulation."

THE REV. SAMUEL HEBDITCH.

As the time approaches for the departure of this esteemed minister for Melbourne, the interest felt in him and his work by the Clapton-park Church increases. The church meeting held on Thursday se'nnight, being the last which Mr. Hebditch will preside over at Clapton-park till his return from Australia, was very numerously attended, and additional importance was given to it by the admission of thirty-six candidates for membership. After an appropriate and feeling address by Mr. Hebditch, the newly-admitted members were commended to God by the Rev. Samuel McAll and the senior deacon, Mr. Henry Child. Mr. Hebditch then announced the arrangements which have been made for supplying the pulpit and conducting the various agencies of the church during his intended absence of sixteen months, and referred especially to the sympathy and regard evinced towards him and the church, both by the ministers in London and by many of the leading ministers in the provinces, including the Revs. Dr. Allon, G. S. Barrett, E. R. Conder, W. Clarkson, J. Baldwin Brown, Dr. Clemance, W. Cuthbertson, R. W. Dale, Dr. McEwan (Presbyterian Church of England), T. Green, J. C. Harrison, Dr. Kennedy, J. A. Macfadyen, Alex. Mackennal, Archibald McMillan, Dr. Mellor, Samuel Pearson, William Roberts, J. G. Rogers, H. T. Robjohns, William Scott, Henry Simson, Arnold Thomas, and others, who have consented to preach at Clapton-park. In not a single instance has any minister declined to officiate. Mr. Hebditch will leave the Clapton-park Church, with its numerous institutions and societies, united, active, and prosperous. The friends are animated by the resolve to maintain every department of work, with God's blessing, in an efficient state, and the hope is cherished that Mr. Hebditch, with his son, whose health has led to the contemplated long journey, and the other members of his family, will in due time return in renewed strength to a deeply-attached people. The Rev. Alexander Hannay will occupy the pulpit at Clapton-park, on Lord's-day, the 25th inst., being the first Sunday after Mr. Hebditch's departure.

MILTON MOUNT COLLEGE.

A NUMBER of the members of the Board of Management met at the college on Wednesday afternoon, July 7th, to make a presentation in the name of the treasurer, T. Scrutton, Esq. Dinner was served in the hall, and immediately afterwards the young ladies of the college were brought in and the presentation took place. There were present—Messrs. A. Marshall, John Kemp-Welch, Sinclair, H. Wright, H. R. Williams, T. L. Devitt, and T. Scrutton: Revs. J. Beazley, A. Hannay, F. Soden, and R. T. Verrall; Mrs. Scrutton and Miss Hadland. Letters regretting absence, and expressing warm appreciation of the services of the treasurer, were read from the Revs. J. C. Harrison, R. Balgarnie, and G. S. Barrett, and from Messrs. A. Haworth, W. Sommerville, J. A. Le Lacheur, and G. F. White. Around the walls of the hall hung the engravings, uniformly framed in oak, which were to be presented. They included subjects from paintings by Sir E. Landseer, Millais, Turner, Gainsborough, Dobson, Marcus Stone, Sir Joshua Reynolds, and other artists. Surmounting the portrait of the Queen, by Winterhalter, is a tablet with the following inscription: "Presented, with twenty-four other engravings, to Milton Mount College by a few friends, associated with Thomas Scrutton, Esq., in the management of the college, on the occasion of the liquidation of the debt on the college buildings, as a token of their appreciation of his invaluable services rendered to the institution as its treasurer and chairman of its executive committee." A. Marshall, Esq., who occupied the chair, made the presentation, and explained that the desire to express the regard of the managers for Mr. Scrutton, and to make some small permanent memorial of his services, had led to the present action. After the utterance of kindly and appropriate words by Mr. Welch, Mr. Hannay, Mr. Beazley, and Mr. Williams, Mr. Scrutton replied, accepting the expression of so much esteem and regard, and saying that while the idea of any kind of testimonial was most repugnant to him, and the form it had taken was entirely unknown to him till he came into the hall, nothing could have more exactly met his desires than that any acknowledgment of service he had been able to render should take the shape of some permanent addition to the use and adornment of the college. During the evening the pleasure of those assembled was greatly increased by the singing of a selection from "Westward Ho!" by the trained voices of the young ladies present.

CONFERENCE ON EDUCATION.

A PRELIMINARY conference on questions of Public Elementary Education was held on the 2nd of July, at the Vicarage of St. Thomas, Charterhouse, London, on the invitation of the Rev. John Rodgers, Vice-chairman of the London School Board, and Chairman of the School Management Committee. From thirty to forty gentlemen attended, among whom were the Rev. John Rodgers, who occupied the chair, the Hon. Lyulph Stanley, M.P., Mr. Henry Spicer, Mr. Robert Freeman, Professor Gladstone, Rev. Mark Wilks, and Rev. G. M. Murphy (members of the London School Board); Mr. John Allanson Picton, Mr. Henry Wardle (Chairman of the Burton-on-Trent School Board), and the Rev. R. J. King (Chairman of the Oxford School Board). The Burnley and some other School Board districts were represented by members of the School Boards or head masters, and many of the masters of the principal London Board schools were present. The proceedings were of an informal and conversational character.

The Rev. John Rodgers, in a few introductory remarks, expressed his pleasure at seeing himself surrounded by so good and representative a gathering, and explained the purpose of those who had promoted the meeting. They all desired progress and improvement in this great work. There had been fears not long since that the work would be retarded instead of accelerated, but since then the stars in their courses had fought for education, and there were strong hopes now of better things. They all knew that in the autumn of each year the Committee of Privy Council on Education took the Code into consideration with a view to revision for the following year, and that early in the Parliamentary Session a draft New Code is laid upon the table of Lords and Commons for adoption after lying before Parliament for a prescribed time. It was the suggestion, therefore, of the promoters of this meeting that a conference should be held every year, about the month of November, to talk over what might seem to be needful or desirable changes in the Code or in any forthcoming legislation, and to take measures to bring the results of their consultations before the Education Department; and that another conference should be held about March to talk over the draft Code while there should be yet time to endeavour to secure a reconsideration by the Ministry of the changes officially proposed.

Mr. Lyulph Stanley, M.P., called attention to certain provisions in Article 19c of the Code, and after some discussion it was resolved: "That in teaching class subjects it is not advisable to require them to be taught through reading books, and that the stages should be defined in the Code, and not left to the control of the inspector."

Mr. Stanley, turning to the question of training colleges, contended that there should be fair play in them for all candidates alike. Colleges were supported, to a large extent, by public money, and when candidates had gone through the examination for admission there ought to be no denominational preferences given. He also submitted that students in training colleges should have the right of an appeal to the Education Department before being expelled from a training college.—Mr. Picton was of opinion that Parliament should give the School Boards power to establish training colleges. He objected to some parts of the system of instruction carried out in some of the training colleges. He knew of one college in which eleven hours per week were devoted to divinity.—Mr. Murphy said there was already understood to be too much competition for engagements as teachers, and a better change would be to take some of the existing colleges and place them under the School Board.—Mr. Stanley complained that it had been the custom of the Education Department to admit unqualified persons into the profession for the sake of cheapness.—After some further discussion, on the suggestion of Mr. Mark Wilks, the question of training colleges was deferred for further consideration at the next conference, which they would probably hold in November.

Considerable discussion ensued on the centre system of instruction. "It was generally agreed," said the *School Board Chronicle*, "that in order to work successfully under the central as well as the school instruction, the pupil teacher must be relieved of about half his present teaching work in the school, and that the master of the school to which the pupil teacher belonged must be responsible still to the utmost possible extent for the pupil teacher."—Mr. Picton and Mr. Spicer expressed a desire that the plan of employing pupil teachers as cheap substitutes for efficient teachers could be abolished.—Mr. Gladstone said half the number of pupil teachers that there were assistant teachers would be enough to fill the gaps in the profession as they arose.—This subject was postponed until the next meeting of the conference.

The question of graded schools was discussed at considerable length. Mr. Gladstone observed that at the last triennial election this was the subject which candidates heard most about. Not much was said about economy or extravagance, and they heard very little about the denominational question; but the ratepayers above the poorer

classes wanted to know how they were to get an education for their own children.—Mr. Rodgers saw no objection to having high fees and low fees, but the education within the reach of the children should be in the penny schools quite equal to that in the sixpenny schools.—Some of the schoolmasters present expressed their belief that if there were a lower grade of teaching in the cheaper schools there would be a popular agitation among the parents against the system.—A considerable amount of discussion ensued on the question whether certain schools could be confined to the lower standards, the children being drafted off into higher schools for the fifth and sixth standards. It appeared that this had been tried in certain important provincial districts, and had not worked well, as the schools objected to let the higher standard children go. This difficulty was especially felt where they had to deal with voluntary schools. Ultimately this subject also was deferred for further discussion at the November meeting of the conference.

EXPULSION OF THE JESUITS.

LETTER FROM DR. PRESSENSÉ.

THE execution of the decree against the Jesuits and the debates on the Amnesty, have produced an amount of agitation which cannot be unaccompanied with danger to the Republic. It is not necessary for me to repeat here the relation of facts with which all Europe is by this time well acquainted. I shall only attempt to help your readers to form an estimate of their significance and bearing. The amount of feeling excited by the expulsion of the Jesuits, not from the country, but from their convents, justifies those who believe, as I do, that it would have been far better to frame a new law on the subject of corporate bodies, than to revive the old legislation. I hold it as beyond question that these old laws were still valid, and therefore that the Government has not been guilty of illegality in its proceedings. But the political question remains untouched. That question is: Whether the Republic is not more gravely compromised by the violent hatred aroused by the application of the decrees, than it would have been by allowing the old laws to remain in oblivion? It is scarcely possible to form an idea of the state of furious indignation, into which all the Ultramontanes were thrown when they saw the police laying their hands upon the Jesuit brethren, breaking open the doors of their convents and affixing seals to their chapels. Many magistrates resigned office rather than seem to lend their support to such measures, and on Sunday all the Catholic pulpits rang with passionate protestations against the persecutors.

While it seems to me, therefore, that there is good reason to regret the course taken by the Government, the exaggerated statements of the aggrieved party should yet be received with great caution. It must be borne in mind that there is no analogy between the decrees of the 29th of March, 1830, and the decision of the Parliament of Paris against the Jesuits in 1762. They have neither been exiled nor proscribed. They are being sumptuously entertained in the splendid abodes of the Catholic aristocracy. The churches are still open to them. They are at liberty to celebrate mass, and to occupy the confessional or the pulpit if they please. As to their educational establishments, the same teaching will still be given in them, whether by priests or by laymen imbued with their doctrines. It is not even certain that the brethren may not still be allowed, as individuals, to carry on the teaching themselves. It is only their corporate life as a community that is proscribed. The persecutions of which they themselves were the authors in the past, against all the representatives of Christian liberty, were far heavier than this. These are the men who reduced Port Royal to ruins; who, in the eighteenth century, pursued the Jansenists to the very bed of death, to make them give their adhesion to the bull Unigenitus. These are the men who, after procuring the revocation of the Edict of Nantes, stirred up the most odious persecution and bloody proscription against the Protestants, carried out at the point of the sabre by the dragoons of Louis XIV. These are the men who, in our own day, threw the Madiai into prison, and sent Motamoras to the galleys, and who have obtained in the Syllabus the very religious code of persecution. It ill becomes such, surely, to assume the attitude of victims of intolerance, because they are simply forbidden to form themselves into corporations which are virtual hotbeds of conspiracy against the Republic.

There has been abundant evidence in the incidents which preceded and accompanied the execution of the decrees against the Jesuits, of the extent to which political passion is blended with their religious assumptions.

I was present on Monday, the 28th of last month, at a monster meeting convened by the friends of the Jesuits, to protest against the execution of the decrees. The two speakers on the occasion—Senators Lucien Brun and Chesnelong—instead of confining themselves to the question of religious liberty, indulged in violent attacks upon the Republic, openly avowing the hatred of it felt by the Jesuits. Let it be remembered that for some years past, these sworn enemies of our institutions have been training a large proportion of our future naval and military officers and magistrates. On the day when the agents of the Government presented themselves to execute the decrees in the principal house of the Jesuits, Rue de Sèvre, who were the opponents whom they encountered? All the heads of the Royalist Right, the men of the 16th May, the declared adversaries of the Republic.

These facts must be borne in mind, if we would form an equitable judgment of the decrees themselves, and of their execution. It is evident that the French Government was constrained to place itself in a state of defence; but I still think that it would have been wiser to have had recourse to a new law for the more equable regulation of the right of association, with especially stringent conditions for corporate bodies.

I earnestly trust that the Government may decide on framing such a law, if not for the Jesuits (whose case is really exceptional), at least for other unauthorised religious bodies, whom the Government would gladly spare, but who refuse to seek authorisation under the existing conditions. If the Government should be compelled to close nearly 600 religious houses, of which 500 are for women, and many of which have not made themselves in any way obnoxious, the disturbance throughout France would be very great. It would be a civil war waged on behalf of conscience and conviction, and it was from just such causes that the insurrection of La Vendée arose in the last century.

E. DE PRESSENSÉ.

BAND OF HOPE CRYSTAL PALACE FETE.

ON Tuesday the annual demonstration of Temperance Reformers was held at the Crystal Palace, Sydenham. This year it has been got up by Mr. Frederick Smith, under the auspices of the United Kingdom Band of Hope, and with such success that it was calculated at least upwards of 60,000 persons were present from all parts of the country, the Midland Railway, as usual, bringing up a powerful contingent from the leading towns of the district which it claims as its own. The Palace and grounds were open by nine o'clock, and from that hour till late in the afternoon the teetotal public in all its glory and pride began to pour in. One of the great attractions was a temperance choir contest, held in the grand marquee outside, presided over by Dr. John Stainer, organist of St. Paul's, at which South London gained the day. At the same time also there was a temperance brass band contest on the grand terrace, and a temperance drum and fife band contest near the cricket ground; also athletic sports were carried on by those more vigorous or not so musically inclined. Temperance meetings were in great demand, and a large one was held in the morning, presided over by Lord Claud Hamilton, M.P., who saw in that large gathering a gratifying illustration of the increased interest taken in such matters, and who was especially delighted to see so many young people present, as on them would depend the battle in future. He congratulated them on the way the cause had made in Parliament. They had won Local Option and Sunday closing, and it remained for them to follow up their victories by acting on the Legislature as successfully and energetically as they had done in time past. After a word of stimulus to the young people present, his lordship made way for Mr. Samuel Bowley, of Gloucester, who was followed by Mr. Malins, the head of the Good Templars, Mr. Shirley, chairman of the Band of Hope Union, and others. The great choral concert passed off well, in the earlier part of the day—the singers were of the junior Bands of Hope; in the evening they were more advanced; and thus 15,000 singers helped to flood the Palace with harmonious song. Out of doors all day something was going on. All day long outside people were lying on the grass, enjoying such creature comforts as they had brought with them, or playing games, or contemplating the beauty of the gardens, gorgeous in all their summer bloom, or enjoying the fine fresh air, or the extensive view. At five o'clock there was an ascent of a balloon, always an indispensable feature on such an occasion. In the evening there was a crowded public meeting in the opera theatre, presided over by Mr. Stevenson Blackwood, and at which the speakers were—Mr. Caine, M.P., Mr. Benjamin Whitworth, M.P., and Mr. John Taylor, of the National Temperance League. In the course of the afternoon the Good Templars had a grand procession along the grounds, which cheered apparently many hearts. At intervals all day long there were performances on the great organ. The fountains also did their best in honour of the day, and the whole closed with an illumination of the Palace, by means of which it was intimated to the enthusiastic teetotallers that it was time for them to think of "Home, Sweet Home." Altogether, the day was successful beyond what was expected. The clouds held off, the sun shone brightly, and once more the temperance public testified to a scoffing and sceptical age that thousands of men, women, and children could enjoy themselves without a drop of drink.

EPITOME OF NEWS.

DOMESTIC.

ON Saturday the Queen's dinner party at Windsor Castle included, amongst others, the Duke and Duchess of Bedford, Mr. J. G. Dodson, President of the Local Board, and Mr. Chamberlain, President of the Board of Trade.

On Saturday evening the Queen and Princess Beatrice visited St. George's Chapel, and were conducted by the Dean of Windsor to the vault beneath the Albert Memorial Chapel, where the remains of the late King of Hanover were interred, and where also lie those of King George IV., Princess Charlotte, and her child, King William IV., Queen Adelaide, the Duke of Kent, George III., Queen Charlotte, and other late members of the Royal family. Her Majesty afterwards visited the nave of St. George's Chapel, and inspected the memorial tablet of the King of Hanover, and the memorial cross, erected at the cost of Canon Pearson, outside the west end of the building.

The Queen and Princess Beatrice were present at the large garden party given at Marlborough House, on Tuesday, by the Prince and Princess of Wales.

It is stated that during the Queen's stay at Osborne she will be visited by the Empress Eugénie, who is expected to arrive in England about the end of this month. The Empress will only make a short stay at Chiselhurst, as she intends spending the autumn at Arenenberg.

The Grand Duke Alexis of Russia has returned to the continent.

It is not expected that the prorogation of Parliament will take place before the 21st of August.

The prizes to the successful pupils of the Royal Normal College and Academy of Music for the Blind at Upper Norwood were distributed at the Crystal Palace on Saturday by the Duchess of Connaught. Her Royal Highness was accompanied by the Duke, who, in response to a vote of thanks, expressed his satisfaction that the ample and well-selected educational subjects to which the pupils devoted themselves were varied by healthful physical exercise.

The Cobden Club held its annual dinner at the Ship at Greenwich on Saturday. Earl Spencer, who presided, addressed the members upon the principles of the club in relation to the politics of the day. He took credit to Mr. Gladstone's Government for having aided the cause of free trade in abolishing the malt tax, and asked the friends of the Ministry to give them credit for their intentions to follow out the sound principles of foreign policy laid down by Mr. Gladstone during the election. He also dwelt on the desire of the Government to deal in a comprehensive manner with the land laws. M. Challemel-Lacour, the French Ambassador, replying to a toast proposed by Mr. Herbert Gladstone, expressed the hope that a satisfactory settlement of the treaty question would be arrived at between England and France. M. de Lesseps also responded, and said his Panama Canal scheme might be regarded as certain of success. Mr. Baxter and several of the foreign guests also spoke.

The exhibition of the Royal Agricultural Society, which opened at Carlisle on Monday will, with the exception of that of last year, be one of the largest which the organisation has ever held, the entries of live stock numbering 1,500, including 487 horses, 434 head of cattle, 434 of sheep, and 146 of pigs, while the implement yard comprises nearly ten thousand feet of shedding, with 288 stands, in which over four thousand articles of more or less agricultural interest are displayed. The live stock prize list amounts to nearly £6,000.

The fifty-sixth cricket match between Eton and Harrow Schools was brought to a conclusion at Lord's ground on Saturday afternoon. On Friday evening the game stood:—Harrow, first innings, 148; second innings, sixteen without the loss of a wicket. Eton, first innings, 107. On resuming play on Saturday, Harrow concluded their second innings for 142 runs, leaving Eton 184 runs to get to win. This they failed to do, the eleven being dismissed for a total of eighty-eight, Harrow thus winning by ninety-five runs.

"A Welsh Member," in his weekly letter to the *South Wales Daily News*, indicates that the recent gathering of Welsh members at Lord Sudeley's residence at Buckinghamgate is the initial step towards the formation of a Welsh party in the House of Commons. He adds that "the advantage of union was seen in the success which the Welsh members achieved on the second reading of the Sunday Closing Bill for Wales, and also on other questions, notably that of secondary and higher education, which especially concerns Wales, and which can be carried only by concerted action."

The polling at Tewkesbury took place on Saturday, when Mr. R. B. Martin, the Liberal candidate, was returned by a majority of eighty-two over Mr. Fowler, the Liberal majority at the general election having been nine only. Mr. Martin is a banker of Lombard-street, and contested the city in the Liberal interest at the last election conjointly with Alderman Lawrence, M.P., and Mr. Morrison.

Justices Lush and Manisty resumed the hearing of the Worcester city election petition on Saturday, when additional evidence was given respecting the premature closing of the poll. The time now at the disposal of the judges being insufficient to try out the case, the further hearing has been adjourned to October 26.

Evesham election took place on Thursday, Mr. F. Lehmann, the Liberal candidate being successful by only two votes. The numbers were—Lehmann (L), 378; Hartland, 376. Mr. Ratcliff, the unseated Liberal member, was returned in April last by a majority of nine; but down to the general election the borough had returned a Conservate for fifteen years.

The polling for Plymouth, on Thursday, resulted in the return of the Conservative candidate, Mr. E. Clarke, Q.C., by a majority of 144 votes. Sir G. Young, who was defeated at the general election by Sir E. Bates, since unseated on petition, was the Liberal candidate. Arrangements are being made for a banquet to be given in the Drill Hall, Bermondsey, at the end of the present month, to celebrate the return of Mr. Edward Clarke for Plymouth. It is stated that he will be presented with a purse of £1,000, subscribed by the Conservatives of Southwark towards the expenses he incurred during the late election in Southwark.

Mary Holder, aged five, gathered lately some buttercups in Newsham-park, Liverpool, and ate them. On Saturday she died from irritant poisoning.

In the suit of Clarke *v.* Bradlaugh, for takhis seat in the House of Commons and voting, Mr. George Henry Lewis has entered an appearance on behalf of Mr. Bradlaugh, and the action is not likely to come on before August 12, when the long vacation begins, and will last till November.

At the sitting of the Queen's Bench Division, on Tuesday morning, the Lord Chief Justice fined 13 special jurymen £10 each for non-attendance. At the Northampton Assizes last week, out of fifty-five grand jurymen summoned to meet Mr. Baron Huddleston, only thirteen answered to their names, whereupon the Judge fined twenty-nine of the absentees £25 each.

Trade is so bad in Wolverhampton and its neighbourhood, and the poverty of the lower classes so great, that the Willenhall education authorities have resolved to suspend the compulsory clauses of the Act for six months.

A thunderstorm of great violence burst over Lancashire, Yorkshire, and the West of England on Tuesday, resulting in loss of life and destruction of property. The effects of the storm were most severely felt in Manchester. The thunder and rainfall were so loud that the county court had to adjourn. At about half-past one o'clock an unusually bright flash of lightning was noted, and two shops standing on the east bank of the river Irwell collapsed. Five persons—two men, two boys, and a girl—were got out of the ruins and taken to the infirmary. One of the men died soon after his admission. Several of the others were seriously injured. Part of the houses fell into the river, and it is feared that if there was any one in the upper rooms they would not have had time to escape. Much damage was done in other districts. In the upper reaches of the Mersey the river overflowed. The low-lying portions of St. Helen's were flooded. A public-house in Liverpool was set on fire by lightning.

Huntingdon has been canvassed on the question of closing public-houses on Sundays, with the following result:—For closing, 409 votes; against it, 95 votes; neutral, 220 votes.

The average price of wheat last week was 43s. 9d. per quarter, or about the same price as it was during the corresponding week last year. The average price of barley 28s. 10d. per quarter, and the price of oats 28s. 8d. per quarter. These prices were considerably above the prices during the corresponding week last year.

The trade and navigation returns for June were issued on Wednesday. Both imports and exports show a remarkable increase on the corresponding month of last year. The imports have risen in value upwards of 33½ per cent., and the exports about 21 per cent.

The Admiralty have resolved to pay off and lay up, after repairs, no less than twenty-three vessels carrying the Royal flag, with an aggregate crew of 4,758 officers and men. The ships, when repaired, will be placed in the first steam reserve, ready for immediate service.

The report of the Commissioners of Agriculture who went to America will shortly be issued in advance of the general report. It goes exhaustively into the question of American competition, and takes, on the whole, a hopeful view, giving no countenance to the idea that America will permanently beat us in the race. On the contrary, the late great American success is attributed to special and exceptional circumstances.

In the division on going into Committee on the Irish Compensation for Disturbance Bill on Thursday, fourteen Home Rule members voted with the Government, and none against. Many Home Rulers absented themselves from the division. Sir Tollemache Sinclair and Mr. Christopher Talbot were the only Liberals who voted with the Opposition. No Conservative supported the Government. Nineteen Liberals who voted against the second reading of the Bill abstained from voting on the motion for going into committee.

Mr. Richard Charles Rowe, M.A., B.Sc., Fellow of Trinity College, Cambridge, has been appointed Professor of Mathematics at University College, London.

The execution of James Sweetland, condemned for the Holloway murder, is fixed for the 26th, at Newgate.

The troopship *Himalaya*, with Lord and Lady Lytton and family on board, may be expected to arrive at Portsmouth on the 14th of August.

Official returns of emigration from Liverpool during June, show that 20,757 passengers emigrated from Liverpool, of whom it is believed 17,000 or 18,000 went to the United States. This shows a total increase of over 9,000, compared with the number for the month of May.

It is worthy of the consideration of those who have made a notorious lecturer a famous person, that, such has been the effect of their opposition to him and their imprisonment of him, Mr. Bradlaugh has received invitations to lecture during the recess in nearly all the big towns of the country. He announces that he will only go where a section of the National Secular Society is already established.

A diminution of over 3,000 cases of drunkenness reported by the Dublin police, according to last year's return, just issued, furnishes practical evidence as to the good results following the Irish Sunday Closing Act, although that city is one to which the Act only partially applies.

The Select Committee on the potato crop have made their report. The chief feature in the recommendations is the establishment of "experimental farms" or "agricultural undertakings," as they are now termed, for the development of new kinds of potatoes.

A highly encouraging report has been made by a member of the committee of the Duchess of Marlborough's fund after a visit to Connaught. He states that distress is by no means universal at present, though severe in certain districts; and the general appearance of the people and the crops is most gratifying; turf especially has, to a great extent, been safely drawn home and stacked, which is a good promise of comfort for the winter. There is, Colonel Dease adds, a class of persons in the country who have traded on the sufferings of their fellow-countrymen for some months past for their own selfish ends, and by them any signs of returning prosperity must be viewed with dismay; but to those who have administered the various relief funds with the sole anxiety to benefit the suffering poor to the best of their power, it cannot but be a source of satisfaction to feel that their efforts have not been unavailing.

The new Russian Imperial yacht *Livadia* was launched from Messrs. Elder and Co.'s yard, on the Clyde, on Wednesday. A distinguished company was present, including the Grand Duke Alexis and Admiral Popoff, the designer of the vessel. The ceremony of christening was performed by the Duchess of Hamilton, in the absence of the Duchess of Edinburgh. The peculiarity of the yacht consists in its being a double ship, the lower portion being a steel raft in shape resembling a turbot, which will contain the machinery, coals, and stores of all kinds, while the superstructure, also of steel, on the back of this raft, is in somewhat the form of an ordinary vessel, and 260ft. long and 110ft. wide. The object of the designer is to secure steadiness in bad weather. The fittings of the Imperial quarters will be gorgeous beyond description.

FOREIGN.

The French Amnesty Bill was voted on Saturday by the Chamber of Deputies in the form in which it passed the Senate on the previous day, and on Sunday an official decree of the Government, dated the 10th inst., was published, granting full remission of the sentences passed upon all persons convicted for participation in the insurrectionary events of 1870 and 1871. The *Standard* correspondent says that it is calculated that only nine persons will be excluded from the operation of the amnesty; but they get the advantage of a free pardon, though condemned for crimes at common law before the Commune. M. Félix Pyat, in an article signed with his own name in a French paper, for the first time since May, 1871, published yesterday in the *Mot d'Ordre* an appeal to the people extolling the Commune, advocating the suppression of the Senate, and calling on the people to exclude from its own amnesty "all the Senate and its train." M. Rochefort has reached Paris, and starts on Wednesday a new journal, entitled *L'Intransigeant*.

The action brought by the Jesuits of the Rue de Sèvres against M. Andrieux came on for hearing again on Friday before the Tribunal of the Seine. The President rejected the plea of want of jurisdiction urged by the Prefect of Police, and declared the Court competent to deal with the matter so far as it affected property in the establishment, but stated that the question raised concerning the chapel was not within its competence.

A Ministerial Bill against drunkenness about to be considered by the Dutch States-General proposes to limit public-houses to one per 500 inhabitants in towns of 50,000 souls, one per 400 in towns of 20,000, one per 300 in towns of 10,000, and one per 250 in all smaller places. It proposes to forbid the supply of intoxicants to children under sixteen, to impose from one to eight days' imprisonment for supplying intoxicants to persons already drunk, and to award a day's imprisonment, with a fine of ten florins, for being drunk in the streets.

The King of Greece left Berlin on Saturday for Copenhagen, where he arrived on Sunday. It is said that his Majesty abandoned his intended journey to St. Petersburg after the conversations he had with Prince Hohenlohe, Comte St. Vallier, and M. de Sabouroff.

In the Italian Parliament on Saturday the general discussion closed on the Bill for the abolition of the grist tax. By 269 to 128 votes the House resolved to pass to the discussion of the clauses of the measure.

The rumours of impending changes in the Turkish ministry have proved correct. Osman Pasha, the Minister of War, has been superseded, and Hussein Husni Pasha, formerly Governor of Scutari, has been appointed to succeed him. Osman Pasha remains Marshal of the Palace. The command of the Imperial Guard has been transferred from Dervish Pasha to Hakki Ismail Pasha. The Constantinople correspondent of the *Daily News* says that the real opposition to the demands of Europe now comes from the Sultan himself, and is due to a religious scruple. He cannot surrender Moslem territory to infidels, except under compulsion. When, however, there is a sufficient show of force then his religion will allow him to yield. A telegram from Athens states that the British and French Governments have advised the Greek Government to postpone the calling out of the reserves until the Collective Note has been replied to, in order to avoid offering the Porte any pretext for resistance.

When Aleko Pacha arrived at Constantinople, he asked leave of absence for a long time, because he believes that all is lost in Eastern Roumelia. His request was refused.

The reports as to harvest prospects in Russia are not good. In many districts the yield is expected to be below the average, and in some the crops have altogether failed in consequence of the ravages of insects.

It is stated from St. Petersburg that the Chinese Embassy there gave an official banquet on Tuesday, at which all the representatives of the foreign Powers were present, but not a single Russian.

An official assurance has been given to the Russian Government by the Chinese Chargé d'Affaires, acting in the name of the Embassy in London, that China has no wish to go to war with any European Power. The rumoured operations of Chinese troops on the Russian frontier are said to be absolute inventions. On the other hand, Russia appears to be preparing for war with China. Large bodies of troops are said to be moving towards the Trans-Caucasian regions under the command of General Scobeleff. Others are proceeding by water to Vladivostock. It is reported by one of the Russian papers that the release of Chung How is regarded at St. Petersburg as a mere ruse to put Russia off her guard and to gain time.

According to the Constantinople correspondent of the *Daily News* it seems as though Midhat Pasha wished to establish himself as a kind of Khedive in Syria. He has sent to the Porte a document sketching desirable reforms, but which is described as being really a sort of ultimatum, and, if refused, may lead to serious complications in Syria.

According to news from Cettinje, the Vienna correspondent of the *Daily Telegraph* says Antivari is in imminent danger of being captured by the Albanians, and the general situation of the Montenegrin troops is critical. Sanguinary encounters between bands of insurgent Mussulmans and Government troops are reported from Tirnova, the agitation coinciding with that which is proceeding in favour of the union of Eastern Roumelia with Bulgaria.

A Parliamentary paper has been issued containing reports by the British Consuls in Egypt on the state of that country. Mr. Malet, the British Agent and Consul-General, says these reports were drawn up at his request, as he was anxious to learn how far the numerous administrative changes made by the Government were producing effect, and whether the general rumour of their success might be relied upon. "The answer," he adds, "is extremely satisfactory. It leads one to hope that the condition of the fellah is at last permanently changed for the better, and that the misrule and oppression to which he has been subject for centuries have passed away for good." The use of the whip in the collection of taxes is said to have become virtually extinct, and although the regulations with regard to forced labour have not had an altogether satisfactory result, that is simply because it has not yet been possible to ensure their general execution.

A telegram received at Capetown, from the Resident in Basutoland, expresses the opinion that there will be no general surrender of arms by the Basutos. Great excitement is said to prevail in Lower Basutoland.

In Afghanistan, according to the *Times* correspondent at Cabul, "events are progressing fairly well towards a final settlement." Abdur Rahman still professes his desire for friendly relations with the British Government, although a great number of tribesmen are flocking to Kohistan in the belief that the Sirdar is about to lead them against the English. Measures have been taken to meet any outbreak that may arise out of the excitement consequent on Abdur Rahman's arrival in Kohistan. The correspondent thinks that probably the Sirdar is not anxious for the British troops to leave Afghanistan until he has established his authority. In the city of Cabul there is said to be great distress from the scarcity and high prices of provisions, but the harvest is now nearly gathered and should bring relief. It is understood that on the withdrawal of our troops from Cabul the defences which our security has demanded will be demolished. A despatch from Bombay published by the *Daily Telegraph* says that there is some reason for believing that the Indian Government intend to bring the railway to a stop at Quetta, and eventually to withdraw from Candahar.

The Hon. Mrs. Hardcastle is preparing for the press a life of her father, the late Lord Campbell. The work, which will fill two volumes, will contain selections from Lord Campbell's autobiography, as well as from his journals and letters. Mr. Murray will publish the book.

Mr. Murray further promises several works that ought to be of interest. "India in 1880," is the name of a book by Sir Richard Temple. Lady Eastlake is busy with a sketch of Mrs. Grote's life. Dr. Smiles is writing, under the title of "Duty," a companion volume to "Self-Help," and other popular works of his of the same class. The Dean of Westminster is preparing a series of essays on ecclesiastical subjects which will be called "Christian Institutions."

According to the *Academy*, Mrs. Nicoll, of the China Inland Mission, has recently gone to Chungking, in Western China, being the first Englishwoman who has entered the province of Szechuen. Miss Wilson and Miss Faussett, of the same mission, have also lately started from Wuchang, in Central China, on a boat journey of 1,000 miles up the river Han, on their way to Hanchung, in the remote province of Shensi, in the north-west.

GLEANINGS.

IT is odd, and sometimes melancholy, to see a man trying to "make up his mind" when he has no material on hand to work with.

A bright little girl, who had successfully spelled the word "that," was asked by her governess what would remain after the "t" had been taken away. "The dirty cups and saucers," was the reply.

THE ONLY TIME.—A man having announced that he was once in a community where they all minded their own business, his statement was doubted, and he was called upon to tell where it was.—"It was on board a ship, at sea," he said, "and the passengers were all sick."

A contemporary says the young lady who can peel a potato in five seconds is as useful as the young woman who speaks five languages is ornamental.

Misfortune has overtaken George Eliot and her husband on their wedding tour. Mr. John Cross was at the last accounts lying ill of typhoid fever at Venice.

In court the other day a witness, being asked how he knew that a man and woman were husband and wife, replied, "Because he had often heard the lady blow the gentleman up." The evidence was held to be conclusive.

At Paris, during the alterations now being made at the General Post Office, there was found a letter which had been posted exactly fifty years ago, and which, by some mischance, had got stuck in a panel instead of finding its way into the box. The letter was duly forwarded to the person to whom it was addressed, who proved to be alive. The writer, however, had been dead many years.

REAL AND PERSONAL.—A thorough purist in language, Lord Wellesley, once objected to the words "personal narrative." While entertaining Lord Plunkett, the then recently-appointed Chief Justice of the Common Pleas, at the Vice-regal lodge, he said to him, "One of my aides-de-camp has written a personal narrative of his travels; pray, Chief Justice, what is your definition of 'personal?'" "My lord," was the neat reply, "we lawyers always consider personal as opposed to real."

A COOL DARKEY.—An important case was being tried before the criminal court of the district of Columbia. An old coloured man was on the witness-stand. The district attorney had before him a long list of convicted criminals. After glancing at it, he thus interrogated the witness:—"What is your name?" "John Williams, sah." "Are you the John Williams who was sent to the Albany Penitentiary for larceny?" "No, sah—not this John." "Are you the John Williams who was sent to the district gaol for assault?" "No, sah—not this John." "Are you the John Williams who was convicted of arson, and sent to the Baltimore Penitentiary?" "No, sah." Tired of asking fruitless questions, the district attorney suddenly put a leading one, "Have you ever been in any penitentiary?" "Yes, sah." All eyes were now turned upon witness. The district attorney smiled complacently, and resumed. "How many times have you been in the penitentiary?" "Twice, sah." "Where?" "In Baltimore, sah." 'How long were you there the first time?" "About two hours, sah." "How long the second time?" asked the attorney, rather crestfallen. "An hour, sah. I went there to whitewash a cell for a lawyer who had robbed his client." The attorney sat down amid the laughter of the spectators.

THE RELIEF OF DEAFNESS.—"Penelope" writes in the *Bristol Mecury*:—An acquaintance came to call on me one day lately, holding in her hand one of the common ordinary Japanese fire-screens, which cost about fourpence or sixpence each. The screen was bent over into a curve, almost a semi-tube, and held in this form by two strings tied firmly to the handle. I noticed that the lady placed the edge of the screen between her teeth whilst talking to me, and held it there all the time, seeming to hear what I said to her much better than usual. I thought in my ignorance that her attitude with the screen was simply a bit of affectation, and felt inclined to laugh at her for carrying it about with her; but her sharper hearing puzzled me, till she explained the connection of the two. This screen acts as a conductor of sound, and the surface collects the vibrations which are received through the teeth as they are closed upon the edge of the screen, and thus they are conveyed to her auditory nerves. It is a clever adaptation of an acoustic apparatus by her husband, who is a natural philosopher, and it struck me as being worthy of imitation and perfection. It is of course designed for those whose deafness is due to some defect in the external passage of the ear. She tells me that she has already devised some improvements to this simple apparatus, such as a bit of metal as a permanent mouthpiece to the edge, and stronger strings to hold it in shape, but its lightness and fan-like form make it very adaptable to the purpose.

NURSERY RHYMES SCIENTIFICALLY REMODELLED.—The silliness of our nursery rhymes is objected to by a contributor to *Harper's Drawer*, who proposes to accommodate the teaching of childhood to the requirements of the age. The latest investigations in science might be taught in this way:—

Wrinkles, wrinkles, solar star,
I obtain of what you are,
When unto the noonday sky
I the spectroscope apply;
For the spectrum renders clear
Gaps within your photosphere,
Also sodium in the bar
Which your rays yield, solar star.

Jack Horner's career is objected to, as it inculcates gluttony. The same hero might be used in this way:—

Studious John Horner,
Of Latin no scorner,
In the second declension did spy,
How nouns there are some,
Which ending in *um*,
Do not make their plural in *i*.

Jack and Jill could be made to illustrate the progress of the woman's rights movement:—

Jack and Jill
Have studied Mill,
And all that sage has taught, too,
Now both you note
Jill claims to vote,
As every good girl ought to.

THE BURNING OF AN AMERICAN STEAMER.—DISTRESSING SCENES.—By the last mail from the United States, details reach us of the burning of the American steamer *Seawanhaka*, whilst she was on a trip from New York to Glencove, Long Island, with between 400 and 500 passengers. Fortunately most of the men retained presence of mind, and helped to supply the women and children with the life preservers. The circumstances of the death of the Rev. Dr. Jacob W. Diller, late Rector Emeritus of St. Luke's Protestant Episcopal Church in Brooklyn, were peculiarly sad. He was nearly seventy years old, and feeble. He stood with his devoted daughter, Lillie, at the bow of the *Seawanhaka*, hemmed in by the spreading flames. Miss Diller clung to her father, and succeeded in fastening a life-preserver about his body. But he was afraid to move, though the flames were consuming everything near them. His daughter pleaded with him to trust himself to the water. She prayed men who were near to save him. She tried with her own strength to help her father over the guard-rail, but he appeared dazed and hardly conscious of her efforts and without power to move. His daughter clung to him as long as she could The flames had already burnt her face and shoulders, and as she was still unable to move her father, she kissed him, said "Good-bye," and jumped into the water. The old man, paralysed, stood where he was, as the flames surrounded him, and he was hid from view. His body was found in the wreck afterwards. Mr. C. A. Dana, editor of the *New York Sun*, and his son-in-law, were among the passengers. They jumped into the water together, and, being expert swimmers, reached the shore. Altogether it is estimated that between forty and fifty passengers were lost, and the general belief is that that number would have been doubled but for the prompt and noble conduct of Captain Smith. He stood by his post to the last. When the flames were actually attacking the pilot house he remained at the wheel, which became so hot that he could only occasionally make snatches at the spokes, so as to keep the vessel headed for the island. When she grounded, he also jumped ashore, and fell exhausted, and was carried in an unconscious state to the island hospital. His face and hands were terribly scorched.

FLORAL FESTIVAL AT CHRIST CHURCH.

THE fourth anniversary of the opening of Christ Church, Westminster-bridge-road, was celebrated as usual on Wednesday evening by the holding of what is termed a Floral Festival. Apart, however, from the fact that the pulpit and the front of the chancel are prettily dressed upon these occasions with flowers, there appears to be no reason for what is simply the annual meeting of the church and congregation being so designated. Tea having been partaken of in Hawkstone Hall, the friends adjourned to the church, the body of which was fairly full when the proceedings commenced. After the singing of the hymn, "Come, let us join our cheerful songs," the Rev. Newman Hall offered a prayer, in which he introduced a somewhat detailed account of the history of the church under the pastorate of Rowland Hill, James Sherman, and himself, and of the origin of the stately building which now represents Surrey Chapel. Mr. Hall, then briefly addressing the meeting, referred to the kindly interest which the Chairman of the evening, Mr. Samuel Morley, M.P., had always taken in the prosperity of Christ Church. Mr. Morley, he stated, had given in all upwards of £1,000 toward its erection. Three officers of the church next presented statements as to the state and progress of the cause. The first, Mr. Webb, gave the statistics of the various agencies which are carried on in connection with Christ Church, such as the almshouses, the Benevolent Society, the services in lodging-houses, and in the open air, and the Tract Society. The present number of members was, he stated, 1,244, and the debt still owing on account of the Building Fund, £4,200. This gentleman closed by reading an address of welcome to Mr. Hall from the Trustees and Elders, congratulating him on his recent marriage, and expressing their affection and unabated confidence. Mr. Glanville, who followed, gave a succinct history of the growth of the movement for the erection of Christ Church from the formation of the "Rowland Hill Fund," in 1860, to the present time. The year 1883 would be their centenary, and he hoped that before then the small debt remaining on the building would be cleared off. During Mr. Hall's ministry of twenty-six years, he added, in Surrey Chapel and Christ Church, 3,400 persons had been admitted to church membership, and £144,000 had been contributed for all purposes. The third representative of the church, Mr. Bath, dwelt with much fervour upon the Sunday-school work carried on in connection with Christ Church. At the conclusion of these statements, Mr. Morley addressed the meeting. He thought that it was a capital change for those who were acquainted with the work of the church to address such gatherings. His object in coming there, however, had been mainly to shake hands with Mr. Hall, and to assure him of his affection and respect, and to say that he looked upon him as one of the leaders of the people. How London was to be reached was a problem which still remained unsolved. The prevailing neglect of public worship in London was in his eyes a neglect of religion. If churches and chapels were not liked, they should preach in theatres, halls, and buildings contiguous to the dwellings of the poor. It was unsafe for the country for such a state of things to go on. Temperance, by which he meant total abstinence, was closely connected with the religious life. The inferior condition of the homes of the working classes was largely due to their spending half their wages in public houses. Temperance was the greatest question of the day, and he was glad to add that it was making distinct way in the House of Commons. The Rev. J. G. Rogers, who followed, pointed out that the absentees from public worship were not to be found exclusively among the working classes. He agreed with the Chairman in thinking that neglect of public worship meant declension of religious life. If they could multiply Newman Halls and Spurgeons they would not be without congregations. Mr. Hall then announced that he had received letters of apology for unavoidable absence from Mr. H. Richard, M.P., Lady Reed, on behalf of Sir Charles Reed, M.P., and the Revs. Drs. Allon and Cuyler, who had hoped to have reached England in time for the festival, C. H. Spurgeon, Aubrey Price, and Burman Cassin. The meeting having been addressed by, among others, the Rev. Arthur Hall and Mr. Wannamaker, of Philadelphia, who gave an interesting account of the Sunday-schools of America, was brought to a close with the customary vote of thanks to the chair. During the latter part of the evening Mr. Pigott, the treasurer of the church, presided over the gathering, Mr. Morley being obliged to leave to keep another engagement.

THE EMPRESS EUGENIE IN ZULULAND.—The *Times of Natal* learns that the sad duty which the Empress Eugenie had taken upon herself in her visit to Zululand was performed with touching and impressive solemnity at Ityotyozi. On June 1, those of the Roman Catholic faith who accompanied the Empress were invited to join in a solemn service, after which they retired, and during that night the Empress alone watched and prayed over the spot where her son had fallen. Funeral tapers, together with wreaths of *immortelles*, sent by the Queen and the Prince of Wales, were placed upon the spot, and the ex-Empress placed similar emblems on the graves of the troopers and Basutos who fell with the Prince. The ex-Empress preserved her health throughout.

THE NORMAL COLLEGE FOR THE BLIND.—The prizes to the successful pupils of the Royal Normal College and Academy of Music for the Blind, situate at Upper Norwood, were distributed at the Crystal Palace on Saturday by the Duchess of Connaught. Her Royal Highness was accompanied by the Duke, who, in response to a vote of thanks, expressed his satisfaction that the ample and well-selected educational subjects to which the pupils devoted themselves were varied by healthful physical exercise.

News of the Free Churches.

CONGREGATIONAL.

— Rev. J. Cameron has resigned the pastorate of the church at Rhynie.

— Rev. J. D. Thane, of Bottisham, has accepted the pastorate of the church at Fowey.

— Rev. D. R. Davies, of Pontymister, has accepted the pastorate of the church at Sandbach.

— Rev. Charles Druitt has resigned the pastorate of the united churches of Steeple and Tillingham, Essex.

— Rev. W. Darwent, late of Haverhill, Essex, has accepted the pastorate of the church at Honiton, Devon.

— Rev. Richard Lambert, of Wigan, has accepted the ministerial charge of the united churches of Poulton-le-Fylde and Hambleton.

— A building site, adjoining the old edifice, has been purchased for a new chapel about to be erected at Shipdham, to accommodate 250 worshippers.

— Rev. J. Wilson, of Clayton West, near Huddersfield, has, through the kindness of a friend, been made a life member of the Pastors' Retiring Fund.

— Mr. W. Conn, of Nottingham Institute, has settled as evangelist and assistant in connection with the Attercliffe Church, Sheffield, of which Rev. J. Calvert is pastor.

— At the conclusion of the usual service, at Hope Chapel, Salford, on Wednesday, the 7th inst., a purse containing £60 was presented through the senior deacon, Mr. Gill, to the Rev. R. W. Selbie, B.A., to enable him to take a prolonged holiday.

— At a social meeting held in Buckingham Chapel, Pimlico, on the 12th inst., the Rev. W. Henry Edwards (pastor), in the name of the teachers of the Sunday-school, presented the superintendent, Mr. W. B. King, with an elegant album, in recognition of his 13 years' services.

— Rev. Josiah Jones, of Carmarthen College, was ordained on the 6th inst. as pastor of Gwernllwyn Chapel, Dowlais. Professors Morgan and Jones, and Revs. T. P. Evans, W. E. Jeffreys, W. E. Jones, J. M. Bowen, R. Evans, D. Thomas, J. Jones, and W. Edwards took part in the service.

— Rev. T. R. Williams, a student of Carmarthen College, who has been appointed to the pastorate of Bethania Chapel, Dowlais, was ordained on the 7th inst. The officiating ministers on that occasion were the Revs. D. Thomas (Tonypandy), J. T. Evans, Professors Morgan and Jones, J. M. Bowen, J. Morgan (Cwmbach), J. B. Jones, T. Williams (Gilfach Goch), and J. Williams (Hirwain).

— A bazaar has been held in the temporary Mission Room, Sunninghill, Berkshire, in aid of the erection of a new Mission Hall. The proceeds amounted to £140. The bazaar was opened by Captain Welch, R.N. Revs. H. Cocks and W. C. Attwell (the minister), took part in the opening ceremony. At the close of the bazaar the stall-holders presented a valuable carved stone portrait frame to the pastor and his wife.

— On the 9th inst. a large and enthusiastic meeting was held in the Long-street schoolroom, Sherborne, Dorset, to welcome the Rev. J. Ogle and Mrs. Ogle home from their wedding tour. The congregation presented Mr. Ogle with an easy-chair, and Mrs. Ogle with a silver salver and cake-basket as a token of their kind feeling and good wishes for their happiness. At the same meeting Mr. Ogle's Bible-class presented him with a handsome inkstand.

— On Sunday, July 4th, anniversary services were held in the Congregational Chapel, Tilehurst, associated with Broad-street Chapel, Reading. Rev. W. Summersby preached in the morning, and Rev. C. Goward in the evening; a service for children being held in the afternoon. Nearly 200 children are connected with this village school. A Clothing Club has been established for some years, and an excellent work carried on by friends interested in village evangelisation.

— A special meeting of the church and congregation, Russell-street, Wednesbury, was held on Wednesday, last week, to receive a deputation from the South Stafford Union. After tea the chair was taken by the Rev. F. Wagstaff, pastor, who made a statement of the numerical and financial condition of the church, showing an encouraging increase of membership; after which an address, full of friendly and practical counsel was delivered by the Rev. J. H. Snell, of West Bromwich.

— At a farewell meeting held on Monday, July 5th, the Rev. E. W. Wilson, who is leaving Southwold for Wolverton, was presented with a purse containing £40 6s. 3d., and an address expressive of the esteem and respect in which he is held both by his congregation and the inhabitants generally. This is the second presentation the rev. gentleman has received during his ministry at Southwold. Appropriate addresses were delivered by Revs. John Browne (Wrentham) and F. Basden.

— A meeting of members and friends of the newly-formed church at Gunter's-grove was held on the 7th inst. Its chief object was to present a testimonial of regard to a most active co-operator in the work, Mr. Wiffen, who is about to leave that part of London. Mr. Richardson, who presided, presented, in the name of the church and congregation, to Mr. Wiffen, "Barnes' Notes on the Old and New Testaments," in 12 handsomely bound volumes; and to Mrs. Wiffen a beautifully chased tea and coffee service.

— Services were held at Trevor, near Carnarvon, on the 5th and 6th inst., in connection with the settlement of the Rev. R. Lumley, as pastor of the Welsh and English Congregational Churches. Revs. Josiah Jones, R. Wood Lloyd, Owen Evans, O. Jones, J. G. Jones, and O. Hughes took part in the various services, which were well attended throughout. Mr. Lumley's settlement as pastor of the united churches is regarded as full of promise for the future of Congregationalism in North Wales.

— Two students, who have just completed the required course of training at the Lancashire Independent College, were publicly ordained as missionaries at the Chorlton-road Church, Manchester, on the 3rd inst.: Mr. James Taylor for the Madagascar, and Mr. Joshua Knowles for the Indian mission fields, where they will respectively labour under the auspices of the London Missionary Society. Prof. Scott gave the charge to the candidates for ordination, Revs. J. A. Macfadyen, Prof. Hodgson, and J. Richardson (missionary from Madagascar), took part in the services.

— Rev. H. Mayo Gunn conducted farewell services on the 4th inst. at Sevenoaks, where he has held the pastorate for seven years, finding the necessity, on account of ill-health, for a period of rest, after 40 years' continuous work in the ministry. On the following Wednesday a deputation from the congregation waited upon him to present an elegant silver *épergne* for flowers, as a testimonial of the regard in which he is held. During his pastorate a debt of nearly £2,000 has been cleared off, and the institutions connected with the church are in good working order, free from any deficit. On the 27th ult. 200 medals, commemorative of the Sunday-school Centenary, were presented to deserving scholars.

— Last Sunday the Rev. J. Hiles Hitchens, D.D., preached in Eccleston-square Church, upon the religious bearings of the recent Centenary Celebrations. In the afternoon he addressed a large gathering of Sunday scholars upon "Lessons from the Life of Raikes." Following the letters comprising the name Raikes, the young people were reminded that the founder of the Sabbath-schools was Religious, Active, Intelligent, Kind, Earnest, and Self-denying; and the result was that Raikes was, Rewarded by God, Admired of men, Imitated by many Christians, Kept in remembrance by millions, Endeared to multitudes, and Signally honoured in heaven and on earth. The Rev. W. Cuthbertson, B.A., preached in the evening, the occasion being the 29th anniversary of Eccleston Sunday-schools.

— A social meeting was held last Wednesday at Mile-end New Town Church, for the purpose of presenting to the Rev. W. P. Tiddy, of Camberwell, some token of the esteem in which he is held by the members of the Widows' Funds in connection with the London Congregational Board and with the United Counties. For twelve years in the former case, and five years in the latter, Mr. Tiddy has discharged with great devotedness and efficiency the honorary but laborious duties of secretary; and during that period no less a sum than £2,500 has been raised for the immediate assistance of the widows of deceased members. The Rev. Wm. Tyler, the originator and treasurer of the London Board Fund, generously invited the members and their wives, and hospitably entertained them on Wednesday week, when a cheque for fifty guineas was presented to Mr. Tiddy. Among those who took part in the interesting proceedings were the Rev. Dr. Aveling, Rev. P. J. Turquand, Rev. W. H. S. Aubrey, Rev. S. Eldridge, Rev. R. S. Ashton, B.A., Rev. D. A. Herschell, and Rev. Edward Price, all of whom spoke highly of the value of the two funds, of Mr. Tiddy's services, and of Mr. Tyler's zeal as treasurer, and his kindness as host on the occasion.

BAPTIST.

— The Rev. E. H. Davies has resigned the pastorate of the church at Abingdon, Berks.

— At Old King-street Chapel, Bristol, last week, a largely-attended Sunday-school Conference was held.

— The memorial-stone of a new Welsh Baptist chapel was laid at Llanvabon on Monday last by Mr. R. Jones, of Cardiff.

— Mr. S. Lyne, of the Pastor's College, has accepted a unanimous call to the pastorate of the church at Chenies, Bucks.

— The Tabernacle at London-road, Enfield, has recently been repaired and renovated. The Rev. J. Clifford, M.A., last week conducted special services there.

— Rev. John G. Raws, of Kimbolton, late of Rawdon College, has accepted a cordial and unanimous invitation to the pastorate of the church at Ulverston.

— The Rev. W. R. Skerry, of Bristol, was one of the successful "undenominational" candidates for the School Board for that city, at the election on Saturday last.

— On Lord's-day, July 11th, the anniversary services were held in connection with the Sabbath-school at Belton. The Rev. W. A. Davies, of Kegworth, preached.

— During the past month the Home Mission has received contributions amounting altogether to about £160, towards the reduction of the existing deficit in its funds.

— The Rev. A. Hornsey, who has been labouring at Ashley, Lymington, during the last three months, has been presented by the congregation with a purse of gold as a token of esteem.

— The Rev. J. Cumming Brown, late of Dundee, last week commenced his ministry at Wynne-road Chapel, Brixton. The church have it in contemplation to erect a new place of worship.

— On Wednesday last week the Rev. J. W. Lance presided at the opening of a fancy fair at the Town Hall, Newport, Mon., on behalf of the chapel at Mary-street, upon which there is a debt of about £200.

— A bazaar was held last week in connection with Hope Chapel, Hebden-bridge, Yorkshire, to aid in liquidating the debt incurred by repairing the chapel, and erecting side galleries, which realised over £750.

— The Young Men's Bible-class at Heath-street, Hampstead, have just presented to their leader (Mr. P. E. Vizard) on his retirement after five years' service, an album filled with portraits of the members, as a token of esteem.

— A new Lecture Hall, connected with the Trodegarville Chapel, Cardiff, has just been completed, and was opened on Sunday last. It is intended to accommodate about 200 persons, and will cost nearly £300. There are six new class-rooms.

— The Rev. H. D. Brown, late of Darlington, was, on Tuesday last, publicly recognised as pastor of the Rochdale-road Church at Bury. The Rev. W. Roman presided, and the Revs. W. H. Perkins, M.A., and other ministers, delivered addresses.

— We understand that the Rev. J. A. Spurgeon, brother of the Metropolitan Tabernacle pastor, has recently been the recipient of a legacy amounting to several thousand pounds, under the will of a deceased member of his former church at Notting-hill.

— In the Lecture Hall attached to Union Chapel, Upper Richmond-road, Putney, on Monday and Tuesday last week, a bazaar was held in aid of the building fund of the chapel in Werter-road (pastor, Rev. W. Thomas). The new edifice is estimated to cost about £4,000.

— At the anniversary services connected with the school of the church at Staincliffe, held last week—when the Rev. T. G. Rooke, B.A., of Bradford, preached—it was mentioned that during the year £250 has been raised towards the building of new school premises.

— The Rev. J. Batey has inaugurated an effort to build a new chapel in High Barnet. The enterprise is most cordially recommended by the Revs. Dr Angus and John Clifford, M.A., as much needed. Promises have already been given to warrant the purchase of a freehold site at an early date.

— A contract has at length been signed for the contemplated new London Baptist Association Chapel at Ealing. The structure is to cost £5,500, which, with the outlay of £1,500 for the site, makes a total of £7,000 expenditure involved. The memorial-stone will probably be laid early next month.

— Zoar Chapel, Pontlottyn, was last week re-opened by special services, after being considerably altered and improved, involving an expenditure of about £700, towards which about £50 was realised by collections at the re-opening. The Revs. N. Thomas, J. T. Williams, T. J. Jones, and others took part in the proceedings.

— Preceded by a special service, conducted by the Rev. W. Cuff, Sir S. Morton Peto, Bart., presided at a public meeting held on Tuesday last week at Alperton Chapel, Sudbury, in celebration of its anniversary. Addresses were delivered by the Revs. W. Stott, J. T. Briscoe, J. B. Myers, C. M. Longhurst, W. Scriven, C. B. Chapman (pastor), and Mr. A. H. Baynes.

— Opening services, connected with new school premises just erected by the church at Shoreham, was held on Sunday and Monday last. The Rev. J. W. Harrold, former pastor, preached on Sunday, and on Monday, at a public meeting, the Revs. G. D. Crouch, J. W. Harrold, W. Compton, and C. A. Webbe spoke. The cost of the school buildings was £360. The memorial-stone of the new chapel is shortly to be laid.

— The anniversary services at Barking-road Tabernacle, Plaistow, E., were held on Sunday, July 4th, when the Rev. B. Preece, of Cotton-street, Poplar, preached at 11 a.m. In the afternoon a service of song was given, entitled "The Land Beyond," compiled and arranged with adapted connective readings by the pastor, R. H. Gillespie. The Rev. G. S. Cook preached in the evening. On Tuesday, the 6th, a tea and public meeting was held.

— Opening services of a new chapel at Newbridge-on-Wye were held on Tuesday last week. The Rev. James Owen (Swansea), C. Griffiths (Cinderford), and J. A. Morris, preached special sermons. The new edifice is of stone, relieved by brick-band courses. At the back there is a commodious schoolroom divided from the chapel by a wooden partition. The cost involved in the work just completed was stated as £1,150, towards which about £900 has been contributed.

— On Sunday, July 11th, a flower service was held at James-grove Chapel, Peckham, the sacred edifice being crowded to the doors. The platform and windows were prettily decorated with flowering plants, and also handsome bouquets, the gifts of the worshippers. The pastor, R. E. Chattleborough, preached from Canticles ii. 12: "The flowers appear on the earth." The numerous floral offerings were afterwards sent to "Evelina," and St. Thomas' Hospitals, and to Camberwell Infirmary.

— Last Tuesday week a meeting was held at Waltham Abbey to pay off a debt on the warming apparatus, Col. Griffin having kindly offered to contribute one-sixth if the people raised the rest. Rev. J. Spurgeon and Rev. D. J. East delivered addresses, and Mr. Chamberlain, of the Metropolitan Tabernacle, sang at intervals. On the following day the Nonconformist Sunday-schools held the Centenary treat and demonstration on the verge of Epping Forest, having previously held several united meetings in the above place of worship.

— The Raikes Memorial Hall last week laid at Gloucester by Mr. Samuel Bowly is to be regularly used for Sunday-school purposes on Sundays, and once during the week, by the church of which the Rev. J. Bloomfield is pastor, the congregation having undertaken, upon that condition, to contribute £2,000 towards its erection. The total cost will be about £6,000, of which the Sunday-school Union will subscribe one-fourth, and local gifts have amounted to nearly £600. The dimensions of the structure are to be 70 ft. by 40 ft., and its general purpose is the promotion of religious education amongst the young.

— On Wednesday last week the annual meetings of the Theological Institution, Brighton-grove, Manchester, were held under the presidency of the Rev. E. Parker. The report submitted contained some encouraging features, although it appeared that the ordinary expenditure of the college was last year in excess of its income by about £150, and that although erected to accommodate 24 students, want of means prevented the admission of more than 19. The annual address to the students was delivered in the evening by the Rev. H. Dowson, the former president of the institution, and now vice-president of the Baptist Union.

— Recognition services connected with the settlement of the Rev. C. B. Williams, son of the Rev. C. Williams, of Accrington, who has during the past six months been labouring in connection with the church at Netton-road, Oakham, as its pastor, were held on Tuesday last week. In the afternoon the Rev. J. T. Brown, of Northampton, preached, and in the evening presided at a public meeting, at which addresses were delivered by the Revs. R. Caven, B.A., of Leicester, upon the relative duties of minister and people; the Rev. J. Cort (Congregationalist), W. Robinson (Wesleyan), G. Dowson (Primitive Methodist), and others.

— Services in connection with the sixth anniversary of Oaklands Chapel, Surbiton-hill, and reopening of chapel after renovation, have just been celebrated. Two sermons were preached by the Rev. J. T. Wigner. A tea-meeting took place, at which brief addresses were given by various gentlemen. Considerable alterations and improvements have been made in the chapel in the way of a new gallery, &c., besides the entire beautifying of the place, to the extent of about £250, towards which, it was stated by the pastor, upwards of £130 had already been obtained in cash and promises. The reopening services were to be continued the two following Sabbaths, when sermons were to be preached by the Rev. V. J. Charlesworth.

— Commemorative of the Sunday-school Centenary, the Baptists of Torquay resolved to erect a small chapel at Hele, one of the suburbs of the town

and on Monday last Mr. G. Edmonstone and Mr. James Skinner laid two memorial-stones. The new structure, which is intended to accommodate 200 persons, will be built of stone, and of Gothic architecture. It is estimated to cost £250, and of this amount £130 was realised at Monday's proceedings. A Sunday-school, for which the premises will be available, has for a long period been carried on in hired rooms in the neighbourhood. The ground forming the site has been given. The Rev. J. Edwards, of Torquay, took a leading part in the ceremony, and after spoke at a public meeting.

— The annual meetings of the Welsh Baptist Union are arranged to be held at Cardiff on the 10th, 11th, and 12th prox., under the presidency of the Rev. R. Jones. The first day will be occupied with business routine; the second with the President's address and the discussion of some questions of general interest. The Rev. B. Evans, of Neath, has promised to submit a paper upon "The Baptists and their Relation to Other Bodies;" while the Revs. Dr. Jones, of Llangollen; N. Rees, of Blaenavon; J. Jones, Felinfoel; and others, will take a prominent part in the proceedings. "The Divine Means of Evangelising the World," "The Principles of Nonconformity," and "The Dangerous Aspects of the Literature of the Day," are among the subjects to be introduced.

— On Monday, Tuesday, and Wednesday last week, the Irish Association held its annual meetings. The Rev. W. Sampson, secretary of the Baptist Union, who has been making a tour of the Irish churches, preached the opening sermon. The President, the Rev. John Dickson, of Lismaglen, delivered his address upon "The Precious Word of God." The Rev. John Taylor, of Trandragee, was elected vice-president, and the Rev. A. McKinley was re-elected secretary and editor of the *Irish Magazine*. The report showed a present membership of 1,300, that 98 have been baptized during the year; and that there has been a gross increase of 154. Several papers on interesting subjects were read by ministers; one being followed by an animated discussion upon "Some of the Aspects and Difficulties of our Work in Ireland." Resolutions in favour of the Irish Royal University Scheme and the English Burials Bill were adopted. The Rev. W. Sampson presided at a public home missionary meeting, at which several addresses were delivered by agents of the Home Mission Society.

PRESBYTERIAN.

— The Notting-hill congregation have presented £800 to the Rev. Dr. Saphir as a retiring allowance.

— The Marylebone congregation have purchased a house in Cambridge-square as a manse for their pastor the Rev. Dr. Donald Fraser.

— The London Presbytery met on Tuesday—Rev. J. T. C. Gullan, Moderator. It was agreed to raise the preaching station at Stoke Newington to a sanctioned charge. Rev. George Waterman accepted the call from Holybourne, and his induction was fixed for the 21st inst. Rev. James Stuart accepted the call from Wallington, and his ordination was timed to take place on the 27th inst. The call from the Notting-hill congregation to the Rev. Dr. H. S. Paterson, of Belgrave Church, was disposed of. The Clerk having read the reasons for and against the translation, Dr. Paterson stated that if the Presbytery saw fit to place the call in his hands, he should not feel at liberty to decline it. He should, however, leave Belgrave with very great reluctance; but he felt that Notting-hill presented a greater opportunity for serving the Church and the Master. He loved the Belgrave congregation, and had had very pleasant association with them during the past eight years. On the motion of Dr. Edmond, seconded by Mr. Hugh M. Matheson, Dr. Paterson was loosed from his charge, and his induction at Notting-hill was fixed to take place on the 29th inst. Dr. Paterson, at the request of the congregation, was appointed Moderator of Belgrave Session. Rev. P. M. Martin, of Ipswich, having received a call from Durban, South Africa, placed his resignation in the hands of the Presbytery. The matter was held over till next meeting. Mr. Wales, Mr. Goodman, and Mr. Duncan each made statements respecting the unfavourable position of the Sustentation Fund, and the London Presbytery was urged to raise an additional £800 this year. Mr. Duncan remarked that unless something was done the dividend would have to be diminished, as they could not be always sending the hat round to make up the money. Mr. Alexander King was licensed as a preacher of the Gospel.

— The Newcastle Presbytery met on Tuesday—Rev. James Craig, Moderator. Rev. Jas. S. Rae, of Sunderland, declined the call from Wilson Church, Perth. A call from the Free Middle Church, Paisley, to the Rev. W. Ainslie Walton, of Sunderland, was laid on the table, and will be disposed of on the 10th of August. Moderation in a call to the Wark congregation was appointed to take place on the 25th inst. A resolution was unanimously agreed to, expressing regret that two important clauses had been removed from the Burials Bill by the House of Lords, and the hope that they would be restored by the Commons. It was agreed to transmit to the Synod an overture by the Rev. A. L. Henderson, of Durham, in favour of a Marriage and Burial Service.

— The Free Presbytery of Edinburgh, on Tuesday, agreed to memorialise the Commission of the General Assembly to take Professor Smith's article on "Hebrew Language and Literature" into consideration.

— The Presbytery of Carlisle seems to act loyally towards the London College. All the ministers ordained within the last six years in this Presbytery received their theological education wholly or partially in the Queen-square College.

— The Rev. David Eades has been called to the pastorate of John-street Church, Maryport, Cumberland. The vacancy has lasted for over a year.

— Rev. J. L. Rentoul, late of Southport, is a great success in Melbourne. Under his ministry the congegation of East St. Kilda has increased at such a rate that the memorial-stone of a much larger church has just been laid.

— The English congregations have of late gone to Ireland for the ministers to fill their vacant pulpits, and they might have done worse. The late Mr. Macaulay was more than a success at Brockley. Mr. Hanna is doing remarkably well at Croydon; and the last arrival from the Emerald Isle, Mr. Wilson, has commenced most auspiciously at Canonbury.

— Principal Cairns recently attended the Presbyterian General Assembly in Canada, and offered to supply the Church with students, candidates for the ministry, for home missionary work in the Dominion.

— Special sermons were preached in the Manchester churches on Sunday in connection with the Sunday-school Centenary.

— The Presbytery of Manchester met on Monday—Rev. John Clelland, Leeds, Moderator. A discussion took place on the proposal to commence services at Didsbury, as already reported. Rev. John Reid, of Salford, brought under the notice of the Presbytery the operations of the Sustentation Fund Committee, and during a discussion which followed several speakers maintained that the manner in which the Sustentation Fund was dealt out was very unsatisfactory, it being stated that deductions were made from the salaries of ministers because their congregations failed to send up to the committee all the money they had promised, or because the congregational treasurer neglected to send to the committee the money due to them according to promise. This was declared to be a very great hardship to ministers, who were thus made to suffer for the negligence or inability of their congregations to forward to the Sustentation Committee the amount which they had promised.

— The Liverpool Presbytery met on Monday, Rev. R. L. Lundie, Moderator. Mr. Samuel Stitt moved a resolution urging upon Sessions the duty of appointing a Presbytery elder who would be able fully to discharge the duties of his office, and giving the liberty to select from another session. He pointed out that a short term of office was unfavourable to securing interest and efficiency. The motion was seconded by Mr. T. Matheson, and agreed to. A conversation followed with reference to the best mode of showing their esteem for Professor Graham, who will shortly leave Liverpool to enter upon his professorship in London after a thirty-four years' pastorate in that city. The Professor is about to visit America to attend the Presbyterian Council, and on the occasion of his return in October a plan will be complete for giving tangible expression to the esteem in which he is held by his many friends.

— Dr. Robert Steel, who has of late occupied several pulpits in England, was formerly minister at Salford, and subsequently at Cheltenham. In the year 1862 he accepted a call from the largest Presbyterian congregation in Sydney, New South Wales. We recently mentioned that Dr. Steel's congregation had given him a nine months' furlough, and presented him at the same time with a sum of 600 guineas as a mark of their appreciation of his services.

— Rev. Isaac Nelson, Presbyterian minister and junior member for Mayo, says a correspondent of the *Scotsman*, made a very remarkable speech in the House when the matter of university tests was under consideration, and strongly denounced clericalism. The hon. member, we are told, stood out on the floor below the gangway, and gesticulated in a manner so recklessly free and easy as to excite the greatest merriment, Mr. Gladstone being particularly interested by his irregular outbursts of natural oratory.

— Some one has taken the trouble to complete a classified list of ministers of the Established Church of Scotland. Here is:—Thirteen Scots, one French, one Welsh, one Ireland, and one Home; fifteen Browns, five Whites, two Greys, three Reds, two Blacks, and one Green; three Roses, one Primrose, and a Gowan; a Wood, a Forrest, a Hill, a Craig, and a Lane; twelve Peebles, seven Burns, and a Burnside; a Peat, a Bogue, and five Moores; a Foote, a Broadfoot, and a Proudfoot; a Shanks, two Cruikshanks, and a pair of Patons (pattens); a Lairds and a Freeland, two Grants, and a Charter; two Gunns and a Cannon; a Lamb, a Kidd, a Lyon, a Hogg, and a Bullock; a M'Nae and a Macquhae; two Marshalls, one Sheriff, two Constables, and a Baillie; nineteen Smiths, six Taylors, four Millers, three Baxters, three Cooks, three Gardiners, one Sheppard, a Herdsman, a Clarke, and two Foremans; one Walker, two Stalkers, a Hooper, a Trotter, and a Flail; four Hunters, a Falconer, a Forrester, and a Fisher; two Martins, five Stirlings, a Swan, and a Crowe; two Smalls, two Littles, one Meiklejon, and one Littlejohn; two Youngs, and one Auld; two Singers, two Sangsters, a Harper, and a Piper; a Lee, and a Storie; a Bell, and a Spark; a pair of Tawse, and two Couples joined with "Hope, Patience, and Love."

— "Church to Let" is the somewhat unusual announcement made on a board nailed to the front of a building in Duke-street, Glasgow, recently sold by a United Presbyterian congregation to the North British Railway Company.

WESLEYAN.

— A case has been heard before Lords Justices James, Brett, and Cotton, in the Court of Appeal in which the Wesleyan Worn-out Ministers' Fund, and the Wesleyan Missionary Society asked for the reversal of an order made by Vice-chancellor Malins, deciding that a share of a testator's partnership business, including a leasehold and a copyhold mill, which his will directed to be sold, was an interest in land within the statute of Mortmain, and could not be thus applied for the benefit of the above-named charities. Their lordships affirmed the decision of the Vice-chancellor.

— The Hammersmith Quarterly Meeting was held at Brentford. The superintendent (Rev. T. Chope) reported an increase of 33 members for the quarter. A new chapel has been opened in the circuit, and two others are in course of erection.

— A new chapel, providing sittings for about 1,000 persons, was recently opened at New Barnet, sermons being preached by the Rev. Dr. Punshon, Rev. Dr. Gervase Smith, Rev. John Baker, C. Garrett, J. A. Macdonald and others. At the public meeting, the Rev. G. Twentyman (Congregational), W. Dale (Presbyterian), F. Crozier, G. Blencowe, and other ministers assisted, as also Mr. T. M. Harvey and Mr. P. Henwood. The cost of the building, with land, &c., has amounted to about £8,600.

— The Midsomer Norton Circuit has 874 members—an increase of 38 for the year, with 64 in junior society classes. The Circuit Juvenile Home and Foreign Missionary Association has raised £114 during the year.

— In the Ludlow Circuit several chapels have recently been erected, and the condition of the circuit generally, is much improved.

— The Rev. J. R. Hargreaves recently lectured at Coventry-road Chapel, Birmingham, on "Judas Maccabeus, the Jewish Patriot."

— Wednesbury (Springfield) Circuit reports a balance in the hands of the stewards, and an increase of 23, during the past three months, in the membership.

— In connection with the Sunday and day school anniversary at Tipton, a sermon on "Flowers" was preached on the 4th inst. by the Rev. J. B. Jones. The patients at the Guest Hospital were afterwards presented with the flowers with which the chapel had been decorated.

— The Sleaford Circuit reports an increase of about 50 members for the quarter, the total number being 1,340. New chapels are to be erected in several of the villages. The Rev. J. W. Bell is leaving the circuit at Conference, after two years of valued service.

— The Blackburn (Clayton-street) Circuit reports an increase of 25 members for the quarter, with 57 in society classes. A commodious mission chapel in Alice-street has recently replaced the ragged-school in Stout-street, and Clayton-street Chapel has been rebuilt.

BIRTHS.

BASSETT.—July 4, at Heath Cottage, Leighton Buzzard, the wife of Mr. Frederick Bassett, of a son.

CARTLAND.—July 7, at The Woodlands, Park-hill, Moseley, Birmingham, the wife of Frederic Howard Cartland, of a daughter.

FOX.—July 8, the wife of the Rev. H. E. Fox, Vicar of Christ Church, Westminster, of a son.

FRASER.—July 7, at Ingleside, Weybridge, the wife of H. L. Fraser, Esq., Barrister-at-law, of a son.

FREEMAN.—July 8, at Stratford House School, Stratford, E., the wife of William H. Freeman, of a son.

GUINNESS.—July 6, at St. Andrew's Vicarage, Leicester, the wife of the Rev. Robert Guinness, of a son.

HEATH.—July 12, at Biggleswade, Beds, the wife of Mr. C. A. Heath, of a son.

MCLAREN.—July 11, at Barn Elms, Laura, wife of Charles McLaren, M.P., of a daughter.

MORTIMER.—July 5, at Pitchford Rectory, Shrewsbury, the wife of the Rev. C. Mortimer, of a son.

SEYMOUR.—July 9, at the Vicarage, Barnstaple, the wife of the Rev. Albert Seymour, of a son.

TULL.—July 9, at Crookham House, near Newbury, the wife of A. R. Tull, Esq., of a daughter.

MARRIAGES.

BAILEY—WORNER.—July 6, at Bank-buildings Baptist Chapel Weymouth, by the Rev. R. James, of Yeovil, assisted by the Rev. J. Bailey, B.A., of Sheffield, brother of the bridegroom, Edward Bailey, of Belfast, to Eunice Mary Ann eldest daughter of Mrs. Worner, of Weymouth.

BEAUMONT—BASKCOMB.—July 6, at the Lewisham-road Baptist Chapel, George Edward, eldest son of Samuel Beaumont, Esq., of Greenwich, to Sarah (Trottie), only daughter of William Burr Baskcomb, Esq., M.I.N.A., of Greenwich.

COLLES—BIRD.—July 7, at the Parish Church, Walmer, Kent, by the Rev. W. M. Colles, D.D., Vicar of Melton Mowbray, father of the bridegroom, William Morris Colles, of the Inner Temple, Barrister-at-law, to Fanny Elizabeth, younger daughter of W. F. W. Bird, Esq., of Waterloo House, Walmer Beach.

LONG—DOW.—July 8, at Camden-road Chapel, by the Rev. Francis Tucker, George Meriton, fourth son of John James Long, of Devonshire-road, Holloway, to Jeanie, fourth daughter of George Wilson Dow, of Benwell-road, Holloway.

TONKIN—MIDLAM.—July 7, at the Congregational Chapel, Langport, Somerset, by the Rev. J. Milton, the Rev. J. Tonkin, of St. Austell, Cornwall, to Mary Jane Midlam, eldest and only surviving daughter of the late William George Midlam, of London.

WRIGHT—LAWRENCE.—July 10, at St. John the Baptist's, Kentish-town-road, Charles Wright, of 20, Falkland-road, N.W., to Rose Hannah, second daughter of Edmund George Lawrence, of 24, Hilldrop-road, N.

DEATHS.

AVERY.—July 7, at Merton Vicarage, Oxford, the Rev. James Avery, aged 56.

BAMFORD.—July 8, at his residence, The Shrubbery, Highbury-hill, Thomas Bamford, Esq., late of the Treasury, in his 77th year, for 48 years a deacon of Union Chapel, Islington.

BUTLAND.—June 8, at Kingston, Jamaica, of typhoid fever, the Rev. B. Chas. Butland, Pastor of the Congregational Church, aged 42.

CHOWNE.—July 7, at Park-street, Windsor, Thomas Chowne, aged 58 years. For 30 years he was the faithful servant of Sir Henry and Lady Frederick Watson.

DAY.—July 11, at 63, Evering-road, Stoke Newington, Annie, the beloved wife of Frank Day, senior, of 1 and 2, Fenchurch-street, E.C., after two years of intense suffering, borne with exemplary Christian patience.

FEARNSIDE.—July 8, at 63, St. James's-street, Leeds, in her 71st year, Sarah, relict of Henry Fearnside, carver and gilder.

GUILLE.—July 9, very suddenly, at 44, Eastlake-road, Brixton, Susan, the beloved wife of the Rev. Edward Guille, Vicar of East Hyde, near Luton, aged 77.

JOHNSON.—July 6, at 9, Rectory-road, Stoke Newington, after a long and painful affliction, borne with great fortitude, Elizabeth Lydia, wife of William Johnson, aged 72.

KING.—July 8, at Brighton, after a few days' illness, Harold Bushy, the dearly-beloved youngest son of Fredk. John and Elizabeth King, of Wellesley, Caterham Valley, aged 11 years.

LANE.—July 2, at Bedford-street, Choumert-road, Peckham, in her 28th year, Hannah Naomi, wife of Ralph E. Lane, and only daughter of Joseph Cartwright, Esq., of Atwell House, Rye-lane, Peckham.

MARKHAM.—July 7, at Weymouth, Capt. A. Markham, Royal Navy, aged 61.

MATHESON.—July 10, at Barton-under-Needwood, Staffordshire, at the house of her son-in-law, Mr. T. F. Reeve, Janet Jamieson Matheson, the widow of the late Rev. James Matheson, D.D., formerly of Durham, and only daughter of the late Rev. Greville Ewing, of Glasgow, in her 80th year.

MILLER.—July 11, at Greenwich, in his 66th year, John Cale Miller, D.D., Vicar of Greenwich and Canon of Rochester.

PHILLPOTTS.—July 9, at his residence, Hazelmere, Torquay, Henry Phillpotts, J.P., second son of the late Bishop of Exeter, aged 71.

PHILP.—June 28, at Arkley Hall, Barnet, Emily, the beloved daughter of Thomas and Margarene Philp, after five weeks of painful illness.

SOUTHBY.—July 8, at The College, Ely, John William Henry Southby, in his 80th year, after nearly 60 years' active service.

TREVOR.—July 5, at 18, Norfolk-crescent, Hyde-park, in the 80th year of his age, Charles Trevor, formerly Controller of the Legacy and Succession Duty Office.

TREVELYAN.—July 9, at Ashwick Hall, Marshfield, Gloucestershire, the Rev. E. O. Trevelyan, aged 70.

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